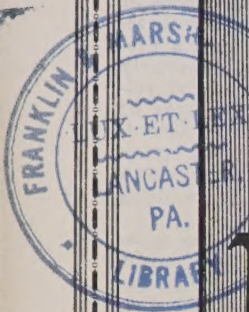


# REFORMED CHURCH MESSENGER



AVENIDA DE MAYO, BUENOS AIRES  
See Article on "Argentina," by John R. Scottford

## Record

By Peter A. Lea

They are before us: blessing and  
cursing,  
One for our nursing—

They are before us: evil and good,  
Contraries, rarely understood—

And we are told to choose—

Do you suppose, since Christ chose  
And rose—

That any of God's children may  
lose—

If they obey the "still, small voice"  
That powerfully, lovingly says, Re-  
joice—

That the Christ example meant:  
God is omnipotent!



THE  
STUDENT  
GOVERNMENT  
COUNCIL  
OF  
CEDAR CREST  
COLLEGE  
ALLENTOWN, PA.  
which regulates  
College Life  
in all its phases



PHILADELPHIA, MAY 24, 1928



## A PUPIL-CENTERED VACATION SCHOOL PROGRAM

Alfred Nevin Sayres

(Continued from last week)

C. How may I show the working of the democratic method in this sort of program? The Junior clubs referred to above decided for themselves what officers they should have and elected them. The officers of the two clubs contributed a Junior Council which exercised jurisdiction over practically all student matters and to a limited degree, at least, in the policy of the school. They planned the services of worship, sometimes with, and sometimes without the counsel of a Junior teacher, and performed most of the parts—played for the hymns, offered prayer, read the Scripture, told stories, and offered a group prayer which they themselves had formed. Practically all matters of discipline were handled by the officers of the clubs. Committees of the B. B. L. Club arranged with Mr. Schultz for the gift of the tree, with Mr. Smith and the foreman for the location of the tree on the school-grounds, with Mr. Weaver for the loan of his truck to transport it, and the secretary wrote the letters of thanks for the help of these men. Led by myself the boys toiled in the hottest week of the summer with pick and shovel to dip up the tree and plant it in the school-grounds. And what is more, during the subsequent weeks carried water to keep it well puddled until a rainy spell relieved them of the task. The day following the planting the combined clubs held a service of dedication, planned by a committee of the girls' club, including an original poem, entitled, "Our Maple Tree," and the following rite of dedication, led by the president, with the clubs joining in the responses:

To share in Nature's work of beauty and service

We dedicate this tree, our Father.  
As a home and playground for our feathered friends, the birds,

We dedicate this tree, our Father.  
For the beauty and comfort of our new school-grounds

We dedicate this tree, our Father.  
As a token of our loyalty to Lansdale, and our interest in her beauty and progress,

We dedicate this tree, our Father.

In limited degree the same democratic method was followed in the Primary Department, where the children themselves proposed and adopted the following rules for the group: 1. Obey rules made by group. 2. Play nicely. 3. Don't push. 4. Don't talk in circle. 5. Sit tall. 6. Help each other. 7. Don't yell. 8. Don't talk too much. 9. Be kind. Punishment for violation of these rules arrived at by group action.

In the Kindergarten the democratic method may easily be overdone. One of our teachers, being quite enamored of the democratic principle in education (tho very young) indulged the children in what she called a free play period, sometimes lasting forty to forty-five minutes (until our supervision had a chance to function). Her colleague records in her diary, "I thought this play should be supervised and I went to a table and showed the girls how to place blocks in the lid of a box to form designs. I showed the boys how to build a garage with their peg boards and we placed a truck and a Ford in the garage. Then Miss D. asked me not to help them, as this was free play. She also told me not to help them put away the toys on the window-sill at the end of the period. I noticed a lot of quarreling and selfishness during this period and felt it was too free and was wondering how she was going to tame this attitude during the circle period."

Doubtless there is a sane middle ground on which these two teachers could be reconciled. The democratic method has a leg-

itimate place even in the Kindergarten. It does not consist, however, in giving free rein to the whims and caprices of childhood, but in such friendly counsel as quickens and stimulates the best interests and impulses of the child and helps it to find channels for constructive expression, being always sensitive to the suggestion of the child's own thought and interest.

D. The necessity for keeping such a program flexible needs little comment. Every day and every hour almost presents problems of conduct calling for treatment. No teacher can plot out a week in advance what is going to happen under the democratic method. Any teacher who thinks he knows boys or girls well enough to do so has a lot to learn. The demands on the initiative and resourcefulness of the teacher are tremendous. Appropriate stories, suggestive remedies, ways out of dilemmas must be at the teacher's tongue's end and fingertips. No program should be considered as something to be gotten thru with at any cost. It should be modifiable. It should give place to an immediate issue which clamors for settlement. One day a remark was passed by a member of the Girls' Club to the effect that she wasn't supposed to associate with the W. girls, because "they were too sloppy." The following day the worship program included the Scripture from Matthew 7 with the Master's warning to "Judge not that ye be not judged" and a story of "Milly Master's Sister" from Hawthorne's "Learning to Live", which pointed the way to deal with just such an attitude. In short the teacher must be a sort of opportunist, resourceful enough to adopt and to modify the program as the needs of the hour may suggest.

May I conclude my paper by saying that the results of such a program consist (to borrow again from Prof. Limbert) not merely in teaching lessons, but in touching lives. We will use Biblical materials to be sure. The Bible will be more valuable

than ever in such a program just because its lessons are not taught *pro se*, but with a specific purpose. I made an analysis of a limited number of Bible stories with reference to their usefulness in such a program of religious education. Similarly some of my teachers indexed several volumes of character stories in the light of the particular moral purposes they served. As a result, when we used a story, whether Biblical or extra-Biblical, we used it with a purpose that grew out of the problems and experiences of the pupils.

I said at an earlier point that the vacation school offers one of the best opportunities to employ the pupil-centered principle. It should make possible a first step, from which we should go on to the logical completion of this movement in a thoroughgoing reconstruction of our whole plan of religious education on the basis of this principle. It is psychologically sound, it is pedagogically effective, it is essentially Christian, for, like Jesus, it gives the child the central place.

### PROGRAM OF SPIRITUAL CONFERENCE

Franklin and Marshall Academy,  
Lancaster, Pa.

#### Monday, July 30

7.45 P. M. Sermon—"Satisfying a Self."  
Rev. Edgar F. Hoffmeier, D. D.,  
Lebanon, Pa.

#### Tuesday, July 31

9.15 A. M. Bible Study—"The Problem of Suffering and the Book of Job." I. "The Problem of the Book."

Rev. Edward A. G. Hermann,  
Frederick, Md.

10.00 A. M. "The Changing Conception of God."

Rev. Elmer L. Coblenz, D. D.,  
Reading, Pa.

Discussion.

8.00 P. M. "The Message of the Pulpit for the Present Day."

Rev. Lawrence E. Bair, Greensburg, Pa.

Discussion.

#### Wednesday, August 1

9.15 A. M. Bible Study—"The Problem of Suffering and the Book of Job." II. "The Problem in the Book."

Rev. Edward A. G. Hermann,  
Frederick, Md.

10.00 A. M. "Is Christianity Socially Impotent?"

Rev. Frederick D. Wentzel,  
Philadelphia, Pa.

Discussion.

8.00 P. M. "The New Motive in Christian Missions."

Rev. Roland L. Rupp, Baltimore, Md.

Discussion.

#### Thursday, August 2

9.15 A. M. Bible Study—"The Problem of Suffering and the Book of Job." III. "The Problem of Suffering in Literature and Life."

Rev. Edward A. G. Hermann,  
Frederick, Md.

10.00 A. M. Business Meeting.

10.20 A. M. "An Adequate Constitution for the Reformed Church."

Rev. Charles E. Schaeffer, D. D.,  
Philadelphia, Pa.

Discussion.

6.00 P. M. Banquet.

Toastmaster, Rev. Ralph E. Hartman, Latrobe, Pa.

"Stepping Out"—Prof. Edwin M. Hartman, Ph. D.

"Boiling Over"—Rev. Paul R. Pontius, Lehigh, Pa.

(Continued on Page 31)



Courtesy of  
The Phila. "Evening Bulletin"

#### MISS KATHERINE R. KIEFFER

Student at Hood College, Frederick, Md., who was selected by the apple growers of Frederick County to represent them as a "princess" at the annual Apple Blossom Festival at Winchester, Va., recently. Miss Kieffer is a daughter of the Rev. Dr. and Mrs. Henri L. G. Keiffer, of Frederick.



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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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## EDITORIAL

### THE IMMORTAL GUEST

The well-known British scientist, Sir Arthur Keith, who has manifested his dogmatism on a number of previous occasions, has just been engaged in another controversy with Sir Oliver Lodge and other eminent scientists on the age-old problem of the immortality of the soul. Sir Arthur seems to think that at the moment of physical death the spirit of man will be extinguished like a candle flame, and he seeks rather mercilessly to close the door of hope against mankind. He has evidently gone too far, however, in presuming that he is representing all medical men who "believe the evidence of their senses." It is rather heartening to see even journals that are called "secular" entering the arena to defend a more spiritual conception of life.

For example, *The New York Times* calls attention to the fact that in his rather daring utterance Sir Arthur has overlooked one of the greatest men in the medical profession, Sir Thomas Browne, whose rare testimony has been bequeathed to us in the "Religio Medici." It is true that Sir Thomas Browne could not find in the brain of man anything more of moment than he could discover in "the crany of a beast." He does not think, however, that this precludes the existence of a soul, but as a "no inconsiderable argument of the inorganicity of the soul." The conclusion set forth by Sir Thomas is, says *The Times*, "as far from Sir Arthur's as heaven from earth." In "Religio Medici" we read: "There is something in us that can be without us and will be after us, though it is strange that it hath no history what it was before us, nor cannot tell how it entered in us."

*The Times* proceeds, therefore, with the edifying comment: "The whole creation of man is so complete a mystery that one is not prepared to deny that an 'inorganicity' may express itself through an organicity. Sir Thomas had, to be sure, not approached so near to the period of creation as has the modern biologist, but the latter seems no nearer penetrating the mystery which still shuts away from mortal comprehension the origin and the destiny of human life. The microscope and the telescope tell us no more of these ultimates than Sir Thomas Browne divined when he imagined the Creator, 'after having raised the walls of man,' as having been driven to a second and harder creation in making man in his own image, 'an incorruptible and immortal soul.' By a curious coincidence, the very figure which Sir Arthur Keith borrows from nature—the candle flame—to suggest the extinction of the spirit of man at the moment of the death of the body, has been used by the famous American astronomer, Dr. Henry

Norris Russell, to illustrate the duality of being: 'The body of man is like the flame of a candle; a fragile thing. We blow out the candle and the flame disappears. But, mark you, the light is not "blown out" in the sense that most people understand this term. It would be more correct to say that the process of burning the candle was stopped by a puff of breath. There is no such thing as blowing the light "out"—and the light is a type of soul.'

"All that science can now say is that 'the soul is not here.' It has not proved that the soul has not existed as an 'inorganicity' or that it will not continue to exist somewhere else. In the absence of such proof most will cling to the view of the author of 'Religio Medici', who held that *men outlive death 'by the privilege of their proper natures and without miracle.'*"

\* \* \*

### WOULD THEY STEAL A PURSE?

I came into the city the other morning on a crowded local passenger train from one of our suburban towns. The cars were quite well filled, when we stopped at a station where quite a number of passengers crowded into the cars. Perhaps six or eight of them found seats in front of me. When the conductor passed through the car calling for fares, I am quite sure that at least three of those passengers left the conductor pass, without offering their tickets. Two of them were men, the third was a well dressed, middle aged woman. One man nearest to me took off his hat as he sat down; spread his Boston-bag across the seat and at once was deeply engrossed in reading his paper. When the conductor had passed him, I saw him slip his ticket into his pocket. The other man just sat carelessly, as if he had been there for a long time, and the conductor missed him. The elderly woman was busily looking out of the window and missed (?) seeing the conductor. Later, others crowded into the car, and I am quite sure that several of them failed to "see" the conductor. The question that came uppermost in my mind was, "Are these commuters common thieves? Would they steal my purse if they had a chance? Is their sense of honesty so dulled that they do not realize that they are nothing better than common thieves?" Another question that I would like to ask our railroads, "Would it not pay you, as a wise investment, to have a wide-awake man in charge of each passenger car on these local trains? Would it not pay you in the value of uncollected fares, and, as a community service, pay you to aid in keeping a lot of poor, weak, humans from becoming addicts to petty thieving?"

—A. M. S.



### "HOLY GHOST, WITH LIGHT DIVINE"

It has often been remarked that good hymns addressed to the Holy Spirit are all too few. We consider this Memory Hymn for June one of the best, because it is a prayer which every Christian needs to pray, because the language is so simple and breathes so fully the spirit of devotion, and because the hymn is so happily constructed. Do not fail to notice the progress of the Holy Spirit's work as it is set forth in the four brief stanzas of this beautiful hymn: first, He illuminates; second, He cleanses; third, He cheers, no matter how saddened or aching the heart of man; and fourth, He dwells and reigns in the believer. Surely these are the things we want, if we are sincere followers of Christ.

The author of this hymn, Andrew Reed, was an English independent minister, born in London, November 17, 1787. He remained for 50 years as pastor of a Church in East London, devoting much of his time to sacrificial philanthropies. In 1817 he published "A Supplement to Watts", later revised and enlarged, which contained 27 hymns by himself and 19 by his wife. He died in London, February 25, 1862, and is remembered as the founder of the London Orphan Asylum, the Asylum for Fatherless Children, the Hospital for Incurables, and other similar institutions. "If the value of every song is to be determined by the intrinsic merits of the hymn, *plus* the life and character of the man who wrote it," says Dr. Nutter, "it must follow that the hymns of the man who founded and who worked for all these beneficent institutions are among the most valuable in the Hymnal."

It will help you if you make this hymn-prayer your own during the month of June.

\* \* \*

### "THE WORLD'S LEADING EVANGELIST"

More than passing attention should be given to the arresting article entitled "The World's Leading Evangelist Comes to New York," which appears in the May issue of *Church Federation*, the bulletin of the Greater New York Federation of Churches. Much space is devoted in that issue to the recent campaign of Home Visitation under the leadership of Dr. A. Earl Kernahan, whose work is so highly commended by Dr. Zartman, our Secretary of Evangelism. The article to which we refer gives a heartening summary of results which no man interested in the tasks of the Kingdom can afford to belittle. In every city where similar work has been properly organized, there is a similarly amazing story of accomplishment. Be sure to read this testimony:

"Christianity has given to the world some men of remarkable genius in winning men and women to the Christian faith. These were men of dynamic personality, great faith and devout character. Martin Luther, John Huss, John Wesley, Francis Asbury, Peter Cartwright, George Whitfield, Dwight L. Moody, J. Wilbur Chapman, "Billy" Sunday and scores of others. These men wrought valiantly, moved masses to righteousness, and helped mold the character of history.

"*A greater evangelist than any of these has come to New York recently. He is the lay evangelist.* Simple and direct in his faith, ordinary in his devotion, willing to put his personality at the service of the Master, the lay evangelist dared to assault the strongholds of sin in New York City, and in one month secured over 9,900 decisions for the Christian life. There has been revealed a reservoir of almost unused personality which if fully released and harnessed to the task of evangelism would bring such reward and ingathering as the world has never seen. If the lay men and women of 153 Churches quietly working can bring 9,900 persons to Jesus Christ in a week of effort, 100,000 persons could have been won if the rest of the 1,400 Protestant Churches had participated in the effort and had maintained the average of success which attended those who did participate. The layman has proven himself the greatest evangelist of all time. Put him at work, Brother Pastor, and not only win men and

women to Jesus Christ, but quicken the spiritual life of your whole Church."

The scoffer may remind us of the story of the colored pastor who was asked the question, "Who are the laymen in the Churches?" He replied, you may recall: "The laymen are those who lay down and don't do nothin'." Well, it must be admitted that the majority of the laymen we have known hardly measure up in practice to the description in this article as "the world's leading evangelists." But a sufficient number have demonstrated the possibilities of lay evangelism to make the claims of this article have substantial value. In their possibilities as well as in a growing number of achievements, laymen are revealing just what can be done, just how wonderfully our Divine Lord can use the efforts of His consecrated people to win others to Him. It is indeed the mark of a great general in the Kingdom of God to set as many as possible to the spiritual work which alone justifies the perpetuation of the Church. We believe the potencies for good wrapped up in this program of Visitation Evangelism can scarcely be overestimated. Why should not every congregation get busy *now* to lay plans for a glorious fall campaign, a denomination-wide campaign for recruits for Christ and the Church?

\* \* \*

### SOME MORE LACK OF TEAM-WORK

A Sunday School superintendent writes us the following communication: "Your editorials calling attention to the 'lack of teamwork between the congregation and the Church School' greatly interest me. I am superintendent of a School with a membership of 550. We have had as many as 500 present at a session. I want to admit that the amount of co-operation between our congregation and School is negligible. The philosophy, organization and management behind the two organizations are diametrically opposed to each other. The congregation is aristocratic; the Church School is democratic. The Church program is stereotyped; the program of the Church School is flexible and variable. The congregation is selfish; they are always taking and seldom giving anything. (Recently a member of the Reformed Church, always a liberal giver, was 'sold out' by the sheriff, and not one member of the congregation tried to help him out of his financial difficulties. They didn't even offer their consolation, and one of the dubious characters of the community was kind enough to buy back his stove for him. A member of the congregation to which he belongs bought his wheat crop for one-fourth of its value.) Now in the case of our parish, the congregational statement printed last May states that \$325 were contributed toward Missions (Apportionment), but when one looks on the disbursement side one finds that less than half of this was paid toward Missions. Cash balance, according to the statement, was \$30. What happened to the other part of the Apportionment? On the other hand, the Church School has given numerous contributions for afflicted members and small gifts are distributed to all members on Christmas and Rally Day. The Children are remembered at Easter and the Mothers on Mother's Day. Flowers are sent to our sick and a wreath accompanies our dead.

Until recently our Consistory appointed their own successors. Names were not even submitted to the congregation. The Sunday School holds annual elections, all nominations must be made before the open school, and all members vote for all officers once a year. The business of the Church is done 'in a corner.' Recently, the Consistory purchased a property adjoining the Church grounds. The congregation was not informed about the purchase until the property was transferred. The business of the Sunday School is transacted by all who may be interested in attending the monthly business meeting. Last summer one of our Adult Bible Classes had an outing. Each member was to bring his contribution to a community table; when the meal was spread and the members gathered around the table, they discovered that the pastor and the Church treasurer with their families



were eating alone. The Sunday School president has tried for six months to have a joint meeting of the Consistory and Sunday School workers, but the Consistory and pastor are too busy and can't find a suitable time for meeting. I could write about numerous other things; perhaps I have already written too much. But if we in the Church School are at fault I would like to be told what we shall do. This is a vital subject, and one that needs our earnest thought and prayer. Isn't it possible for the Church to become more democratic and modern in its practices? Can it be that the Church School is too progressive, too eager to adopt new methods? Sunday Schools hold annual state, county, district and other conventions, where contributions are made by all types of people. The Church judicatories seem invariably to turn a deaf ear to any suggestions from the laity."

This letter paints rather a sorry picture. We cannot believe that there are many places where the relation between congregation and Church School is quite so sadly strained, or the attitude so obviously unfriendly. There must be a changed spirit here, probably on both sides, before real team-work is possible. It is to be feared that the personal element has been permitted to befog the situation, and that the interests of the kingdom are being sacrificed to personal pride, prejudice or passion; or perhaps it is just another case of pettiness. It seems unbelievable that a pastor cannot find time to arrange a conference of his Consistory and Sunday School workers. To refuse this when it is asked for is inexcusable. Surely they sorely need, in this as in some other cases, to know each other better and to love each other more.

\* \* \*

### WHO IS TO BLAME?

It is not an unusual thing for the MESSENGER to be accused of neglect, in cases where it can hardly be charged with this offense with any degree of justice. Just recently, a prominent layman took this paper to task in very straightforward fashion because no worthy obituary notice had appeared concerning a minister of the Gospel, of beautiful character and noble life, who had rendered a long and faithful service in the Reformed Church. Many others not half as worthy had been remembered with loving tributes, but "this God-fearing man who was on the job through the storms and sunshine of a half century was unmentioned" in the organ of the Church which he had loved and served so well.

This, of course, is not the first time we have been blamed for failures of this sort. From time to time we have called attention to the fact that it seems to be one of the basic duties to report at the earliest possible moment the death of ministers and prominent Church workers, so that proper recognition may be made of their life and service. Sometimes, sad to relate, *weeks and even months pass away before anyone is interested or thoughtful enough to make such a report.* At times, reports are made of the fact of death, without any adequate statement as to the life or work of the deceased. Sometimes clippings are sent from local papers which are found on discovery to be full of errors, and then we are afterwards censured for publication of misleading statements.

As a general rule, it is the particular obligation of the minister in charge of the funeral, or of a close friend designated by the family, to provide an adequate biographical sketch which can be used both in the Church paper and in the Almanac and Year Book. Such a sketch should contain the salient facts, with date and place of birth, schools attended, charges served, outstanding achievements, family record, and date and place of death.

May we not ask again for a greater measure of co-operation in sending such facts promptly and in providing, as a tribute to any of our brethren who has passed on, an accurate and worthy biographical sketch such as should be preserved for the sake of our denominational history. Surely this is not an unreasonable request. It is as fair as the request of pastors who ask their people to report cases of sickness and need in the congregation and not

blame them for their failure to visit such folks when nobody has taken the trouble to tell them a thing about it.

\* \* \*

### "MINISTERIAL PRACTICES"

Probably there is nobody on earth, except an Editor, who gets so much free advice as a Christian pastor. It may seem, therefore, like a work of supererogation to advise him to pay for more advice. Yet books on various phases of ministerial ethics are multiplying, and some of them are so good that the growing preacher simply cannot afford to neglect them. One of these is "Ministerial Practices," just published by Harper and Brothers (220 pages, price \$2), and we have rarely found anything so uniformly practical and sensible as this discussion of "the duties, proprieties and amenities" of the ministerial calling written by Dr. Cleland Boyd McAfee, of McCormick Theological Seminary. It is, as the author suggests, a book of "fraternal suggestions," and its brotherly love helps to make it winsome and potent. Dr. McAfee has been having a good deal of experience in the pew in recent years, and he is convinced that "the way we do things is really a large part of the things we do," and that "we are in more danger of doing things badly than of doing bad things." Brother ministers, if you are at all interested in improving your technique, and therefore of multiplying your usefulness, we commend to you the prayerful study of these "fraternal suggestions."

\* \* \*

### PREPARING YOUR SERMON

Dr. Page Roberts, former Dean of Salisbury, England, recently celebrated his 90th birthday, and in an interview in *The London Times* he spoke about his method of sermon preparation in the days, more than a generation ago, when he was one of the most popular preachers in London, and wielded from his pulpit an extraordinary influence. He declared that he had then "all the time" to prepare what he had to say, whereas a great number of the clergy nowadays are so utterly "overshadowed with parochialism and ritualism" that they have *no time to be students.* Some of them, indeed, do not seem to have time even to "keep up to the level of their congregations," but tired and wearied on Saturday nights they "scribble off something." He ventured it as his opinion that the Churches would not be so empty if the clergy could have a great deal more time to prepare what they have to say on Sunday. Another statement in this interview may profitably be taken to heart. In preparing and delivering his sermons, Dr. Roberts declared that he "never dealt with controversial subjects, but with purely religious ones," because he realized that "*if he set up a passion in a man, his best and holiest words were of none effect.*"

In the matter of taking more time, in these crowded and exacting days, to prepare the messages most needed in the Christian pulpit, the *Methodist Recorder* recently remarked that it is "the greatest tragedy of the modern ministry that time for pulpit preparation is so often permitted to be usurped by the multiplicity of other calls," and that this is "a mistake which must be rectified at all costs." It will be remembered that Dr. James Moffett sometime ago charged that the garage cuts a larger figure in the life of many an American preacher than the library, and Dr. Henry Howard recently complained that the typical American preacher is not "organic in his thinking," a fault which he attributes largely to the manifold "serving of tables" which seems to be demanded of those who should have plenty of time for study, meditation and prayer. This is a situation in which we must have co-operation between the pastor and his people.

The counsel to avoid controversial topics in the pulpit appears to be so utterly sensible that one might suppose that it would be quite generally followed. Statistics, however, do not bear this out, and there continue to be a number of men who seem to think that their chief homiletical task is to set up "straw men"—and then pro-



ceed to tear them to pieces. Dr. Roberts is quite correct, however, in saying that it is tremendously difficult to confer spiritual blessings upon those whom you first make angry through your arguments, and it is evidently a grave error to proclaim from the pulpit our doubts and fears instead of our faith.

In considering this whole subject of sermon preparation it is proper to raise the question asked by one of the MESSENGER's correspondents: "Should the preacher court popularity, or should he deliberately set out to make himself unpopular by his preaching?" One of the most satisfying comments on this matter of popularity in the pulpit is found in the essays of Canon Lacey, entitled "Byways." The Canon says: "It must certainly be a terrible thing to be a popular preacher. The risk is immense; the temptations of the career are overwhelming. He who wins through to safety must be ready, one would think, for beatification. What further miracle can be needed? For consider, in the first place, that popularity has to be acquired. By what means? Two courses are obvious. The preacher may flatter the prejudices of those present or may trounce the faults of the absent. During the World War there were both in England and in Germany fine opportunities for these methods. A third course is more subtle, but not less promising. He may enlarge on the faults of his hearers and hold them up to commiseration as victims of circumstances beyond their control. Yet a fourth way is open to him; he may prophesy smooth things in general, with a fine flow of language. Any preacher of ordinary ability may count on winning popularity by these means, and he may count with almost equal certainty on losing his own soul. One other opening there is which may be less dangerous: the method of blood and thunder with much sound and fury, signifying nothing. Yet such is the paradox of the gospel, the preacher ought to *desire* popularity. How else can he deliver himself in full measure? He has the best of precedents for wishing the common people to hear him gladly. But he will remember that if he succeeds according to the precedent his hold will be precarious and that glad hearing may turn into a clamor for his crucifixion. The prospect should not daunt him or induce him to scorn a temporary popularity. It may, however, check his eagerness to seek the danger." Perhaps this is as good an answer as can be given to our correspondent's query.

\* \* \*

#### CARITAS . . .

He who hath sinned can feel another's shame;  
The cripple brings true comfort to the lame;  
Who hath known torment comprehendeth fears;  
Whose eyes are tear-stained will dry others' tears.  
Whose heart is broken hath a gentleness  
That prideful rectitude can never guess.

And that is why, from rain and wind and storm,  
God's hurt things creep together to be warm.

—KATHERINE BURTON, in *The Living Church*.

## The Parables of Sated the Sage

### THE PARABLE OF THE MAN WHO OWNED THE GOLD MINE

As I journeyed in the land of Egypt, I met a man who was one of mine own countrymen. And I said, Where dost thou reside, and what is thine Occupation?

And he said, I live in the Little Town between the Subway and the L, even New York, but I come here by way of South Africa, having been for some time in South America. And I own a Gold Mine.

And I said, Thou wilt have need of it in Egypt.

And he said, Think not that it will help me much here.

And I said, Doth not the Mine produce abundantly?

And he said, Yea, and that is lucky, for now we Break Even.

And I said, Gold hath always seemed to me a rather Desirable Commodity.

And he said, It is about the only Commodity whose price in the open market doth not follow the general Rise in Values.

And I said, Tell me what thou dost mean.

And he said, Back in the good old days before 1914, we were doing Very Well. But beginning with 1914, every Iron Tool that we buy doth cost us more, and the wage of every man is more, yea, more than twice as much. And once I could settle with my Tailor for a Suit of Clothes, paying him Two Twenty-shekel gold pieces, but now for the same Suit doth he hold me up for Four pieces, each one of which hath cost me more than it did when Gold was worth Digging. And whether I sell my Gold unto Mr. Tiffany or to my Uncle Samuel I get so much for it and no more. Wherefore hath the Gold Mine Owner mostly been driven Out of Business. And we produce only Fifty Million Shekels in Gold whereas in the Arts we need and use Seventy-Five Millions, to say nothing of what the Mint doth require.

And I said, I hope thou art not preparing to present me a Gold Mine.

And he said, Nay, for now, due to Improved Processes, we are beginning to make the Business pay again, but few men have suffered so much for the need of Gold as the owners of the Gold Mines.

And I said within my soul, I suppose that every business hath its troubles, known only to those who are in them. And if I have ever envied the owners of Gold Mines, I will do so no more, but will be content with such things as God doth give me, and accept also the troubles that come with them. For as such things go, I probably have no more than mine own share of trouble. And the same may be true of most men who think they have cause to complain.

## Testing the Color Line

*An Important Seminar Upon a Crucial Problem*

BY HUBERT C. HERRING

(This message by a Congregationalist to his own communion may be regarded as a means of "stabbing wide awake" the consciences of all Christian Americans)

One hundred and seventy-three Churchmen spent four days together in Chicago talking over the question of the Church and race relations. In the number were ministers, laymen, women. The audience was widely representative of the white and and Negro groups. The seminar began with an address from our first lady of the land, Jane Addams, and ended with a session devoted to free discussion of the immediate obligation of the Church.

Congregationalism is due for a new searching of heart and conscience in this matter. It was easy enough to be bold and brave in the days when all black folks lived in the South, and all Congregationalists lived in the North. That day is well over. The Negro has moved to Chicago and New York; and the Congregationalist moves south. We are naively surprised to find that all of our ringing resolutions on the subject of race have not made all

Congregationalists fraternal and friendly. If there is any self-righteousness in our Congregational attitudes toward other Churches, we might as well abandon it.

But there is concern. The enthusiastic response to the invitation to attend this seminar in Chicago proved it. Men and women came at sacrifice of effort and money, and stayed through four days of discussion.

The object underlying the seminar was



twofold—first, to find out what the Negro is thinking about the situation, and what he is achieving and hoping; and second, to discover some things which the Church should do to educate her membership in better attitudes, and to co-operate in securing a more even-handed measure of opportunity for those whose skins are black.

We whose skins are white asked the leaders of the Negro group to educate us. We did not put it that way, but it came to the same thing. Education is needed rather than resolutions. Education was in the air.

For four days we listened to speakers, asked them questions, and participated in discussions. Most of the speakers were Negroes. We knew that there are able leaders among that race, but the knowledge was rather doctrinaire. Our paths do not cross as often as they should. We are busy, most of us go on talking about Booker Washington and a few others, and do not take the time to meet the new leaders of the Negro. The seminar gave us the chance to repair this lack.

#### "Attitudes in Race Relations"

There was E. Franklin Frazier, for example. Mr. Frazier is a research assistant at the University of Chicago, and Director of Research of the Chicago Urban League. He struck bedrock in talking about "attitudes in race relations." He spoke of the self-righteousness of many whites. "I don't want any man to shake my hand for Jesus' sake," said Mr. Frazier. He had much to say of the professional enthusiasts. Their fundamental failure is to treat a Negro as a human being. "I get suspicious," said Mr. Frazier, "of a person who loves all Negroes." Speaking of the question, What can be done to wipe out these group attitudes? Mr. Frazier suggested that we look south. The Southern white man says that all Negroes are no good, criminal, this and that—but the Southern white man always has one Negro who is different. Why is he different? Because he knows him. There is realism. Treat the Negro as an individual, and it will not be necessary to sentimentalize and generalize. "Don't love all of them, just love one of them, one next door, one across the street."

There was Akintunde Dipeolu, born in Nigeria, West Africa, a student in the Chicago Theological Seminary—handsome, keen, penetrating. Mr. Dipeolu is a graduate of Talledega College in Alabama. He spoke with restraint, but he gave a picture of America as he sees it, and questioned whether Christian America has any right to lecture the world, so long as it clings to its unchristian racial attitudes. "We are beginning, over in Africa, to ask why it is that you send missionaries to convert two millions of Negroes when six hundred ran away from one Negro when he moves into their neighborhood; we are beginning to question the sincerity of the people of America."

#### The Negro's Present Status

George E. Haynes of the Federal Council of Churches brought an illuminating analysis. Dr. Haynes is one of the keenest students of interracial relations, and renders conspicuous service as the head of the Council's commission on race relations. In his survey of the present status of the Negro in America, he sketched in the historical background, indicating the changing status of the Negro from the Colonial period to our own time. He dealt with the present geographical distribution of the Negro, south and north. He spoke of the civil status of the Negro, lynching, the social status of the Negro, and the economic status of the Negro. He insisted that the Church has the largest opportunity to deal with interracial attitudes because the Church enters with an ethical and religious appeal. He argued for a reasonable emotional appeal—the appeal that digs

down into the personality of a man. The Church has the strongest appeal because it exalts personality and concerns itself with the motivations of human conduct.

Alexander L. Jackson, a Harvard Phi Beta Kappa member, with a background of social work, editorial experience, and as a Y. M. C. A. secretary, spoke on "How It Feels to Be a Problem." He told his own story, of his home, of his schooling. He described the way in which a Negro learns that he must "watch his step." "And I have been watching my step ever since." He is reminded that he is a problem every time he enters a street car, a dining car, a railroad train. If he enters a first-class hotel, he is met with a stare. All this enters into the soul of a man, determining his attitudes, limiting his development.

Mr. Jackson went on to speak about the difficulty a Negro family faces in the training of children. "I should like to have my children grow up to be decent, self-respecting American citizens. I would like to have them develop according to their knowledge, ability and character—not as Negroes or Chinaman, but as themselves; it is difficult thing to bring about. . . . My little boy hears a discussion about the race question . . . he is anxious to know about it . . . how it came to be that he is what he is . . . other questions. He is disturbed . . . so am I. I do not know that there is any remedy, except to build up a new attitude among the more liberal-minded and intelligent white people . . . I know of no other way of getting around being a 'problem.'"

Dr. Carl Roberts, a surgeon, told us of the difficulties which the Negro faces when accident or sickness overtakes him. "John Smith, colored," is admitted to but 8½% of the hospitals of Chicago. No matter what his condition, 91½% of Chicago hospitals are closed to him. These facts Dr. Roberts gave without passion. He told of the difficulties which the colored doctor faces. Out of 4,322 hospitals, 4,301 are closed to colored internes. He told in personal terms of the discriminations which are practiced against colored patients and doctors. The Roman Catholic Church has the best record, and the Negro has learned that Catholic hospitals are more apt to extend even-handed justice. No wonder the Catholic Church wins the affection and respect of many Negroes who do not accept her rites!

We heard from the lips of leading Negro artists of other achievements. William Farrow told us of the Chicago Art League; Charles Dawson, a painter of distinction, brought the reassuring word that Negro artists are not excluded from exhibitions. Race prejudice is breaking down before appreciation. Donald Hayes, the poet, reminded us of the growing list of poets and novelists among the Negroes.

#### Difficulties Which Negroes Meet

We heard about the political situation in Chicago, and the part which is played by the Negro. The spokesman was a young lawyer, William Haynes. He had just come out of the political campaign of April. He told of the peculiar obstacles which face the Negro in politics, and of the difficulty in defining the issues.

"The Brotherhood of Sleeping-Car Porters" was represented at another session.

#### AUTOMOBILE SIGNS

An arm protruding from the side of an automobile ahead may signify any one of the following things: The motorist is (1) knocking ashes off his cigarette, (2) going to turn to the left, (3) warning a small boy to shut up, (4) going to turn to the right, (5) pointing to the scenery, (6) going to back up, (7) feeling for rain, (8) telling the wife he is sure the front door is locked, (9) hailing a friend in a passing car, (10) going to stop.—Orlando Sentinel.

Twenty of their members were our guests, and their spokesman was Milton P. Webster, the Chicago representative of the brotherhood. He gave us an eloquent and moving account of the struggle of the ten thousand Pullman porters of the country to secure an economic status which is dignified and stable. They seek a living wage, the right to organize, and the elimination of the tipping system. We saw the Pullman porter in a new light, that day, and through him the whole question of organized labor and the Negro.

At another session we heard of the difficulties of the Negro in securing a satisfactory legal status. Speakers included Judge George of the Chicago Municipal Court, and several officers from the Juvenile and the Domestic Relations Courts.

The social workers were heard from, both white and colored. They brought intimate flashes into the homes of Chicago Negroes, and new appreciation of the human side of poor housing, high rents, low wages.

#### The Negro and Religion and Education.

Harold M. Kingsley of the Liberty Church, Chicago, came with chapters out of his own experience to tell us of "The Negro and Religion." He gave us a vivid picture of the ebb and flow of populations, and what they mean to the Church which seeks to serve the Negro. He was unsparing in his characterization of many Negro Churches as showing "narrow cowardice in the face of new conditions, a Fundamentalist theology because of intellectual laziness, an unsocial attitude because of lagging leadership." He finds the Negro Church losing its hold on its people. "The salvation of the Negro Church," said Mr. Kingsley, "will be found in a frank and courageous acceptance and application of the social gospel."

President Jones of Fisk University brought reassuring word in regard to the new educational movements among Negroes. On the one hand, there is a new zeal for establishing rural schools. These schools are increasing at a rapid pace. Julius Rosenwald's name will be remembered by generations of Negroes. On the other hand is the provision for higher education in Negro colleges.

#### The Closing Discussion

The closing discussion of the Church in relation to the whole racial question was led by Albert W. Palmer, Arthur E. Holt, and Ernest G. Guthrie. Dr. Holt came fortified with maps and charts, by which he was able to show in black and white the way a city grows and struggles, and the paths by which the Church must set out to meet its changing task.

There was fire, in that last session. Some would settle all questions in an hour, but the mood of the crowd was against "ringing resolutions." They realized that it is idle to dogmatize about any subject so intricate, so delicate. They preferred rather to jot down a few "findings"—not resolutions—and to go away in silence.

I can only speak for myself. I can but report something of the feeling of one member of the seminar. I went away sobered. For a few hours we had laid back the garment which covers a great unhealed wound in our American life. We had seen the hurt which hate leaves; we had learned in some measure to gauge the forces which keep hate alive; we had learned of some agencies for healing. And then we had looked into the eyes of some of America's great men and women, white and black; and we could not remember which were white and which black; it made no difference. The seminar had done for us that which we would help the Church to do for the world—to make the world see that character counts, not skin; that all ability merits recognition; and that all little things fade away when one puts one's self in the way of big things.



# Argentina: The Birth of a Nation

JOHN R. SCOTFORD

The Argentine Republic both arouses hatred and awakens love. An American diplomat condemned the country with one word, "Impossible," while a young Australian praised it as the finest land in all the world. These two attitudes are significant. The other governments of South America call themselves "republics," while Argentina aspires to the title of "nation." Her distinctive character and her ability to inspire loyalty on the part of the people from other lands who settle within her borders go far towards justifying the use of this title.

There are two striking resemblances between Argentina and the United States.

Physically, Argentina duplicates the configuration, the resources, and to some degree the climate of our own country between the Mississippi and the Rocky Mountains. Aside from the roads and the buildings, one might easily mistake the plains of Argentina for the prairies of our own west.

Socially, Argentina is repeating our experience of fifty years ago. As immigrants from the kindred countries of Germany and Scandinavia flocked to our shores, so Argentina is absorbing thousands of settlers from her kindred countries—Spain and Italy. These newcomers respond to the lack of social distinctions and the economic opportunities of a new land by manifesting an enthusiastic loyalty to their new homeland—much as did our immigrants of the seventies and eighties.

Another similarity perhaps less to our taste is found in the period of rather humptuous self-consciousness through which the Southern Republic is passing. She feels towards us much as we felt towards England during the early nineties. As our text-books taught us that the English were a race of tyrants, so her text-books teach the young Argentines that the "Yanquis" are a nation of imperialistic capitalists. The anti-American movement has many roots, but in part at least it duplicates our own history. Therefore, we should be charitable.

As a nation, Argentina is in process of birth. The blood of the immigrants is quickening her life. One cannot pass within her borders and not sense something of the electricity which is in the air. What culture she may develop, or what form her character may finally take no one can tell today. The only certain fact is that Argentina is alive, growing, changing.

Inevitably she has plenty of problems.

Education is much to the fore in Argentina today. In the recent presidential campaign Buenos Aires was plastered with posters reading, "We seek the light of ten thousand schools," and, "If there is no school for your children, vote the socialist ticket." In theory common school education is compulsory, but practically there are not seats for all the children. In all the cities the schools run at least two shifts, and sometimes three. The streets are thronged with children in white smocks going to and from school—and this in a country where most of the people past thirty years of age cannot read.

Argentina's educational problem is not entirely one of rooms and seats. Her higher education has been dominated by the ideal of giving a good professional training to a few people. The universities offer little save law, medicine, and engineering, and yet they so dominate the high schools that their courses are rigorously prescribed. In order to keep the three professions mentioned from becoming overcrowded, both the secondary schools and the universities eliminate as many students as possible. Those who survive are fit, but their number is few. The ideal of a general education for many people has yet to be accepted in South America.

Yet at the other end of the social scale there is reason for hope. The socialist party is a minor factor politically, but it has done very good work educationally, establishing libraries and lectures and making available to the working men technical training in the "popular universities," as they are called. The working people of Buenos Aires are awakening to a new day.

Politically, Argentina is marked by intense interest on the part of a portion of the people. Only since 1912 have there been real elections in the country. In spite of a law making voting compulsory (but without any provisions for enforcing this mandate) in the last election prior to the one now pending, only 800,000 out of 2,000,000 possible electors really voted. Personalities count for more than principles. To develop an intelligent electorate will take years, and mistakes will be made in the meantime without doubt. But speech is free, elections are honest, and time should bring an effective democracy.

In one important respect the development of Argentina differs from that of our country. With us the land was usually held by the government until it could be occupied by settlers tilling small plots. In Argentina the good land was early granted to certain families in enormous tracts, and has so continued for the most part until

this day. Sometime this old system of landholding must be modified. In the meantime the population piles up in Buenos Aires while the country itself remains sparsely settled.

One interesting question for the future is the industrial development of Argentina. Like the United States at an early day, she exports foodstuffs and imports manufactured articles. If she should learn to satisfy her own needs, it would make a great difference in the trade of the world. Undoubtedly there will be a tendency in this direction—and yet the lack of iron and coal apparently sets some limits to her industrial development.

The religious development of Argentina lags. Neither her early nor her later settlers were inspired by idealistic motives. Economic adjustments have absorbed her energies. That the Argentine is not interested in religion is a common statement. Yet the writer found more evidences of religious interest than he expected. The Roman Church is not as dead in Argentina as it is said to be. The buildings are both beautiful and well-kept, and repeated visits always found some one at prayer. In Buenos Aires quite a few men were seen in the Churches, but in the provinces the women seemed to do all the praying.

The bishops of the Roman Church are paid by the Argentine government, and there are other grants for religious purposes. The politicians defend this arrangement by saying that it keeps the Church in their control, as the bishops are nominated by the government and confirmed by the Pope. The Catholic Church certainly does not molest the Protestants as much in Argentina as in lands where it is disestablished.

A high official of the Catholic Church explained that these payments from the government were made to compensate the Church for lands and endowments which had been confiscated. He admitted freely that disestablishment might be to the advantage of the Church, but argued that the Church would not be justified in allowing the state to deprive her of her due, thus winking at robbery. He said that the Church needed more bishops to care for the country, but that to endeavor to increase the number of dioceses would provoke a quarrel with the government, and that it was better to get along with an insufficient number of bishops than to encounter the ill-will of the public officials.

The Protestant movement in Argentina suffers from a number of handicaps. The early emphasis was wholly upon evangelism, often with an anti-Catholic accent. Educational institutions were not established until after the government had well-nigh preempted the field. In consequence the Churches were gathered from among the lower classes of the population. In the entire republic there is not a single adequate and attractive Protestant Church building.

On the other hand, the Protestant people are rising in the educational and social scale. There is at least one large Sunday night congregations in Buenos Aires. Several of the younger ministers are men of intelligence and power. They are the most hopeful phase of the movement.

The religious possibilities of Argentina have as yet been hardly scratched. The people are not destitute of religious impulses, but they are not accustomed to associate these instincts with the Church as they know it. The hope of Argentina is that some religious leader may arise who will awaken the people to a consciousness that there does lurk in their hearts a real faith, who will express for them their religion, which is now without form or substance. Argentina waits for a prophet of her own to quicken into life her undeveloped spiritual resources.

## A LITTLE RHYME AND A LITTLE REASON

Rev. Henry Anstadt, D. D.

If a man would be a soldier, he'd expect,  
of course, to fight;  
And he couldn't be an author if he didn't  
try to write.  
So it isn't common logic, doesn't have a  
real true ring,  
That a man to be a Christian doesn't have  
to do a thing.

If a man would be a hunter, he must go  
among the trees;  
And he couldn't be a sailor if he wouldn't  
sail the seas.  
How strange for any member of a Church  
to think that he  
Can stay away from worship and a worthy  
member be!

When you join associations, you must pay  
up all your dues;  
And you pay for all you purchase, from  
your hat down to your shoes.  
There are social clubs for women, and the  
same for men and boys,  
But the members all expect to pay for what  
each one enjoys.

Then how is it that the members of a  
Church can sit in pews,  
And expect some few to run it without  
others paying dues?  
The costs of operation must be met in  
Church the same  
As in home or corporation or in work of  
any name.

Let us honestly consider why this differ-  
ence we find,  
Between our Church relations and every  
other kind.  
Our business obligations MUST be met,  
the laws provide;  
But the Church is not insistent, so we let  
the matter slide.

May we undertake our duties for our  
Church and for our Lord  
With such measure of devotion as accords  
with His own Word.  
If our human obligations thus are recog-  
nized, why then  
Surely God should have our service now  
and evermore. Amen.

—The Duplex Co.



# Memorial Day—And the Way to World Peace

A Message by the REV. GUSTAV R. POETTER

Text:—"Blessed are the peacemakers: for they shall be called sons of God"

On this holy day we think of the past. Our memories are crowded with the heroic deeds that were done for us by others. Yet we are living in the present and should be making provision for the future. We are met to honor the sacred memory of those who died not only for our native land, but for the world. We should never forget that they put forth every effort to secure our freedom as well as the freedom of the whole world. They certainly did help to keep us a united nation; these heroes of whom we are thinking certainly made their contribution toward the saving of democratic government on earth. That is wonderful, when you think of it, and it should arouse in us a spirit of gratitude and praise. We are thinking not so much of the living this morning, as of the dead. Indeed, we are commemorating them as martyrs, who laid down their lives for you and for me. In the very face of death they jeopardized their lives. They did more than that, they lost their lives in terrible sacrifices and sufferings. Absolutely unmindful of themselves, not at all anxious about their self-preservation, they plunged, as it were, into the very jaws of hell and of death, thinking of what they might do for the country, which they loved with all their heart and soul and mind and strength. Yes, they laid down their lives, and they did it for love of their country and for the preservation of an ideal which is never to fade away.

More than fifty years ago some of these heroes of whom we are thinking died to set men free. The cloud which had been gathering on the horizon, that dark, threatening cloud of the Confederacy of States, they made up their mind they would cause to vanish and disappear and they would bring about not a dis-United Federation of States, but would perpetuate the United States of America. And as we look back this morning, turning over the pages of American history, we cannot help thinking of certain great men who stood out upon the horizon in those particular days. We are thinking, of course, of Abraham Lincoln, who suffered and really sacrificed his life for the cause to which he gave his whole heart and soul. We think also of men in whom he had confidence, men like Grant and Sheridan and Sherman and a host of others. And why think of them? They were the men who led the army on to victory. Yes, they were big men, brave men in their day. But listen, they were no bigger and no braver than the ordinary rank and file of the Union army. And why do I say that? Ah, as I think back, as history tells me of the men who composed that army, I am struck by the fact that most of those who enlisted were boys, the very flower of youth, even torn from their mothers' arms and the embraces of their sweethearts that they might heed the call of war, not simply for the sake of emancipating the slave, but for the sake of preserving the Union, to which they had pledged their loyalty, their fidelity, and even their life. Ah, as you think back upon that army, can you ever forget it? And as you think of their patriotism, can you give a price for it? Absolutely not. Can you begin to measure the value of each one of those individuals, known or unknown, coming away from their homes and going out upon our battle fields, fighting desperately and at times almost defeated? Can they ever be forgotten or ignored? Can we ever turn our backs upon the heroic deeds, the valorous actions, of these our men who died for you and me? Why, never. Let us today in spirit go out to their graves and take these tokens of affectionate re-

membrance, even these flowers, and let them speak for us; let them say, "We have not forgotten what you did for us, we realize the great debt we owe to you men. We are still cherishing the fruits of your victory. You have helped to make us the greatest nation upon the face of the earth."

Again, as we look back in the history of the United States, as we turn to those pages that tell us of the warfare in 1898 and then keep on turning over the pages to see what is said there about 1917, we cannot but be filled with a feeling of awe and reverence for the memory of those who participated in the terrific struggles of those particular times. And, mark you, these warriors were different from those who fought from 1861 to 1865. They went out not so much for our defense. Ah, no; they went out for the defense of others—as they went to Cuba, to the Philippine Islands, and across the ocean. They went that they might save those people whose very existence was threatened by forces

shores that we might be protected and that others across the sea might be preserved from the rancor and hatred of monarchs who had lost their heads over ideals that could never be realized in this vale of tears. Shall we forget them? No, we shall remember. And I think the best way to remember them is to have no more war, to make up our minds that there shall never be perpetrated again, if we can prevent it, any kind of barbarous warfare such as was engaged in during the great World War. I hate it, I have always hated it, and I only yielded as my native country went in not for the sake of aggrandizement, not for the sake of securing material possessions, but for the sake of helping others. Only that kind of warfare I believe in, not in the kind that takes possession of those over whom it has absolutely no moral or spiritual right. I feel like the late President Harding, "This thing must never be again, if I have anything to say."

Well, how are we going to bring that to pass? That is the problem of the present and of the future. It is easy enough to shout for peace from the pulpit, easy enough to stand on a soap box and denounce every method of warfare, easy enough for political purposes, to get the good will of the people that you might have their votes, to say that you stand up for this, that and the other thing. But what shall we do that there might be a way to world peace? How is the problem going to be solved? Well, there are different answers. We are thinking about it and talking about it. There is, of course, no unanimity of opinion as to how it is to be brought to pass, but it must come to pass some time. What are the different methods suggested in the present? Here is the militarist. You cannot get away from him. The uniform still makes its appeal to the hearts of the people. Even the martial music in Church hymn books strikes a note of appeal such as perhaps no other music does. The militarist says, "In time of peace prepare for war. Get yourself a large army and a big navy. Make your military equipment so terrible that the other nations looking on will be afraid to attack you. Get yourself so fully armed and so fully protected that the smaller nations will tremble at the thought of ever making an attack upon us, the people of the United States." Now, I want to say that there are in that group a great many who are sincere, who really believe that the settlement of international difficulties and disputes can only come by way of war. They think of the dispensing with militarism as simply an idle dream, a physical impossibility, something that could never bring about the preservation of the present world, especially in the times in which we are living today. Did you ever think of this, that the militarist is still advocating a method of settling international disputes which has long been discredited and laughed out of court when it is applied to the solving of individual disputes and community problems. The militarist says, "Arm your man as he walks the streets of Reading, and he will be able to keep the peace." Is that what we are doing in Reading? How many men carry arms for the sake of safety or protection in a city like Reading? Not very many. Our police must do that and perhaps our detectives, but there is a reason for that. And tell me, Mr. Militarist, was there more peace in those days when men did go about armed than there is today? Absolutely not. The man who carries arms now is an offender against the law of the city, of the country, and of the State. And

## GOD'S SUN WILL SHINE ONCE MORE!

Sometimes Life's shadows deepen,  
Grim clouds blot out the sun,  
The darkness settles 'round us,  
'Til we feel our race is run.

We have faced so much of suff'ring,  
Disappointment and despair,  
That we're left quite weak and helpless  
When we find there's more to bear.

But, Traveller, though the clouds are thick,  
And hide the sun today—  
The world moves on, the clouds must pass,  
They cannot always stay.

Just now the Future seems to hold  
No future joys in store;  
But you will find, though skies are dark—  
God's sun will shine once more!

—Grace H. Poffenberger.

that meant not good, but ill. Did you ever think of the sacrifices which the boys made who had to go so far away from home? The fact that they had to give up their native soil, that they had to say adieu to mothers, sisters and sweethearts, that they had to adjust themselves to a country unknown to most of them—a wonderful sacrifice it was, the more you think about it and the longer the years go on. But as we contemplate what they did, when we had feelings of frenzy and fear, for the preservation of democracy, for the very world in which we dwell, and then when we remember the kind of warfare in which they had to take part, barbaric, uncivilized, and the kind of an army they had to face, and when we remember the way in which warfare was organized, bringing it down to a real scientific basis, depriving the men of the chivalry which belonged to ancient soldiery, emptying them of the honor which was due women and children, as they put into their hands torches to burn the houses of non-combatants, to burn here a cathedral and there a university,—we don't want to think about it, we want to forget it. Yet it is worth while to refresh our memories, to see the terrible fighting which had to be done by those who went out from our



if any man wants to get into a squabble or a scrap with you or me, we know what to do with him, we have a place where we might take him. In other words, we have the law, we have the appeal to justice, and that is the best way to settle those disputes. Take the nations that were armed before the great World War. Take Germany; never was another nation so fully prepared. Was it conducive to peace? Why, no, it was breaking the peace, until not only Germany, but Austria-Hungary and a number of other little nations combined, tried as this conflict arose to carry out the most nonsensical monarchial ideas that were ever dreamed by any man who might call himself a child of the living God. I have no sympathy with militarism or any of that kind of propaganda, and I am trembling that this thing is creeping again into our public schools, and that even someone as honorable as Dr. S. Parkes Cadman is attacked by a militaristic clique as they come to hear him on a Sunday afternoon at a Y. M. C. A. meeting. When Dr. Cadman denounced militarism they rose up and called Dr. Cadman to account. Fortunately Dr. Cadman knew what he was talking about, and to the praise of the young men who were at that meeting, they did not say, "Throw out Dr. Cadman," but they said, "Throw out the soldiers." And it was right. They had no right to interfere with that man as he preached to them any more than you or anybody else would have as a man gives expression to his convictions in this particular pulpit.

Now, there is another method suggested for world peace, and that is the method of the statesman. His advice is very noble, very sane and sensible. He says, "When you have public disputes or problems that look threatening and that seem to intimate that war might arise, why not treat all those things as you treat them when they come in your private life? Trust to law and not to force if you want to establish justice, if you want to maintain honor, and if you want to protect the rights of others." The statesman is willing to organize the world in such fashion that we shall have a department of justice to take care of these disputes, that we shall have a court of final appeal, that we shall have a federation of peoples,—a world organized so that force abdicates its position of final arbiter and becomes merely the servant of law. In other words, he believes in federation and arbitration, he

believes in the saying that "the pen is mightier than the sword."

There is still another way to world peace, and that is the way of the Christian. The Christian stands by the statesman, he backs him up. Because he is on the right side, because he stands for righteousness. He stands for what is taught in this Holy Word, he stands for principles enunciated by the Prince of Peace, who is the Christ. The Christian would substitute law always for force, because the Christian believes with Christ that force is never to be used in the settlement of international disputes. Christ was in the Temple in the beginning and close of His ministry and drove out the money-changers; but He did not use physical force, He used moral suasion. Simply by the stern look in His eyes, filled with wrath against those who were desecrating the Temple, He compelled them to leave, and they left as cowards. Christ really paid the price afterwards; they crucified Him for it. But that mattered not to Christ, because He stands up for what is right in the sight of God and men. We must get into the habit of **cultivating the spirit of Christ**. We have it in our individual relations, and we have it more or less in our community relations; but when you try to get the spirit of the Christ into the regulations of the nations, when you try to get the different crowned heads and different forms of government to realize that when they come together they ought to have a seat there in which Jesus Christ takes His place, in which He appears not simply as the leader of the religions of the world, but as the leader of the peaceful settlement of disputes between the nations, there is where we fall down, there is where we miss it. And yet that is the only solution, the only path to real world peace. Christ recognized no differences, He always acted as though these partitions that separate us never existed, and He always took it for granted that the man with whom He talked could be trusted. He was never suspicious that that man was a crook and that he would take advantage of Him, He put him on an equality with Himself. You all know the feeling that prevailed between the Samaritans and the Jews, how they disliked each other, how the Jews looked upon the Samaritans as dogs, a sign of contempt. How did Christ regard all that? He took a Samaritan and made him the example of piety and of a life of true religion which

is still the model not only for individuals, but for the nations. He simply turned His back upon these differences, so often emphasized, and held up the fact that we are all brothers, that our souls are all precious in the sight of God, and that it is absolutely wrong to make warfare one upon another in the way in which the Christian nations have been doing even up until this present time. There is not a nation under the shining sun that is free from the sin which Jesus Christ condemns as the minister of peaceful relations. I think we as a nation, powerful as we are, rich as we are, ought to set the example. We are doing it in part, but we still need to do more of it. We need to listen to our President, who is not a militarist, who is not in sympathy with the clique at Washington, who does not want to spend millions in preparation for another war, who does not believe in spending billions for military purposes, but just enough for protection. That much of an army and that much of a navy we ought to have, there is no doubt about that. And I think that is because Mr. Coolidge is a devoted Christian, because he is a believer in the teachings of the Christ Himself, not a peace-breaker, but a peace-maker in every way. Now as we think of that as a nation on this Memorial Day, let us have the spirit of the poet, Francis M. Finch, who includes not only the Blue, but even the Gray, and rightly so.

"By the flow of the inland river  
Whence the fleets of iron have fled,  
Where the blades of the grave-grass  
quiver,  
Asleep are the ranks of the dead;  
Under the sod and the dew,  
Waiting the judgment day;  
Under the one, the Blue,  
Under the other, the Gray."

Gracious Father, Thou hast given us this land of love and pride. Through many dangers hast Thou brought us, and many graves have claimed their own in the saving of Thy gifts, freedom and good will. We honor today those who gave their lives for our country and for the extension of democracy the world over. May we never forget the price they paid. And may we today consecrate ourselves afresh to the service of the land they loved and died to save. **Amen.**

St. Mark's Reformed Church,  
Reading, Pennsylvania.

## Religious News from Continental Europe

By PROF. PHILIP VOLLMER, PH.D., D.D.

### Heidelberg Confers the D. D. on a Japanese

For the first time a German University—Heidelberg—conferred the degree of Doctor of Theology, honoris causa, upon a Japanese, the Professor of Medicine, Akira Fujinami, of the Imperial University at Kyoto. Besides his professional work, Dr. F and his wife have been very active members of the German-supported "East Asia Mission" in Japan.

### Bismarck's Pastor Dead

At the age of 90 years, Dr. Oskar Pank died recently in a village near the Lake of Constance (Bodensee). In the years 1878-1882 he was pastor of the famous Trinity Church (Dreifaltigkeitskirche) at Berlin, of which Bismarck was a member (as Von Hindenburg is now). In a little book, Dr. Pank reveals interesting features of the genuine, rugged Christian life of the Iron Chancellor.

### Dr. Barth's Neo-Calvinism

"Die Christliche Welt" publishes an article by Dr. Karl Budde, of Marburg, in which the writer quotes recent evidence in

support of the view that the neo-Calvinistic theology of Karl Barth was an outgrowth of the war. Professor Barth, as is well known, is a Swiss by ancestry, with advanced Socialistic and pacifist leanings. (He was for a time supported by the Foreign Mission Board of the Reformed Church, through the intervention of the late Dr. James I. Good.)

### Toleration for Baptists in Rumania

Since the war Rumania has stood out prominently as the chief persecutor of Protestants in her newly annexed territory. We may, therefore, well rejoice with the Baptists of Rumania over the formal acknowledgment of their legal status by the new Government of that land, under the good guidance of M. Titulescu, Foreign Minister. This decision of the Rumanian Cabinet involves the granting to the Baptists of all the rights they formerly enjoyed under the Hungarian rule, and we rejoice, because one such act of justice must greatly influence the relations of the State with the other oppressed Churches and groups under its protection, and because

it justifies the patience of our co-religionists in times of trial.

### One Million Protestants in France

A reader asks, what is the State religion of France? There is no religion recognized by the State. Separation of Church and State came by law December 9, 1905. The population, about 40,000,000, is nominally Roman Catholic. There are about 1,000,000 Protestants, most of them being Reformed.

### American Publication Put Under Rome's Ban

The Woonsocket (R. I.) publication "La Sentinelle" has been placed on the index by the congregation of forbidden literature, the "Osservatore Romano" announces. Publication and reading of the paper is prohibited. The director of "La Sentinelle" and those who brought civil suit against Bishop William A. Hickey, of the diocese of Providence, are subject to minor degree excommunication.

In this way the despotic powers of the Pope interfere in American affairs, affect-



ing even the property rights of American citizens. We wish such a case could in some way be carried to the U. S. Supreme Court.

#### Anti-Militarist Ministers to Meet in Amsterdam

In August, 1926, was founded at Geneva, Switzerland, the "international committee of anti-militarist clergymen" by some ministers from Holland, Germany, Switzerland and America. On the committee, among others, are Rev. Frederick L. Libby, of Washington, D. C., and Bishop Paul Jones, of New York City. Plans are being

made for an international congress of anti-militarist clergymen to be held at Amsterdam, Aug. 13-15 of this year. Those who wish to participate in the congress are asked to register themselves as soon as convenient, writing the secretary, Rev. J. B. Th. Hugenholtz, Ammerstol, Holland. Bishop Jones suggests that among the American ministers who will be traveling in Europe this summer there will no doubt be many who could arrange to attend the congress, not only as a pleasure, but also as a duty, in behalf of American sentiment against war.

#### Church and State Divided in Turkey

The Turkish National Assembly at Angora, has unanimously passed a bill separating the Church and State in Turkey.

The measure provides that Mohammedanism no longer shall be the State religion and that officials in the future shall take their oath of office on their honor, instead of in the name of Allah. It is also provided that the National Assembly shall no longer be charged with the application of Sheriat law—law founded on the teachings of Mohammed and the Koran.

## My Faith and My Hope

A. E. TRUXAL, D. D.

### IV—ORIGIN OF THE BIBLE

For many years the Bible had been spoken of, preached and written about as though it had in some way come direct from God. It was God's book, a book divine, containing God's Word from beginning to end. Hence it was regarded so holy that it would be sacrilege to investigate and analyze it as is done with other books. In later years, however, men have been constrained to study the Bible as other books are studied. They feel in their hearts that if it is the kind of a book it claims to be it can endure the most careful and thorough investigation. They have studied its origin and formation according to scientific methods. They took up the different books and searched for their authors, the time when written, the occasion and purpose for which they were written, and compared the books with each other. And the process revealed a number of things that had not been generally known.

The authors of quite a number of books are unknown and of many the exact date of their composition cannot be determined. Authorship and age cannot be definitely determined. The first five books were for many ages attributed to Moses. Of that fact there is no evidence except tradition and the tradition cannot be verified. The preponderance of evidence is against the Mosiac authorship. There is much in those books about the life and works and teaching of Moses and may be called the books of Moses, but from all the facts in the case I am fully persuaded that they were not composed by Moses. The book of Psalms has been attributed to David. It is quite certain that many of the Psalms were composed by David and just as certain that many were composed by other authors, and that the Psalms were gathered into a Book long after the day of David. The books of the Old Testament were written by different authors, at different times hundreds of years apart, and were gathered into one Book called the Bible about the time of Christ. The original copies of the various books have long since perished. And copies have perished. What we now have are copies many times over. The oldest copies we now possess date no farther back than about 400 years after Christ.

The New Testament was formed very much in the same way, though it was produced in a much shorter time. The first book of the New Testament was written about twenty years after the death of Christ and the last one about seventy years afterwards. The epistles of St. Paul were the first written. The other books came later. The Gospel according to St. John is generally regarded as the last one written. The exact dates of the different

books cannot be definitely determined but their authorship is fairly well known, though the writer of the epistle to the Hebrews is not known and the authorship of some other books is in question. These writings were originally not regarded as scriptures. When reference is made in

#### SOME FOLK ONE MEETS IN CHURCH

In Church sometimes we meet some folk  
Who seem so stiff and cold,  
We smile, of course, and friendly act,  
And I guess they think us bold.

Their faces seem to be a mask  
Without a trace of smile,  
Their hands just fail to grip somehow,  
Such a shake is not worth while.

It makes one feel so lonesome, too,  
When we friendly want to be,  
To have some folk then turn their backs  
As though they didn't see.

I like the member who comes up  
And slaps me on the back,  
I like the brother who can smile,  
And a hand-shake doesn't lack.

To speak then to your neighbor  
With a smile that's good to see,  
And a good old hearty hand-shake—  
That's the kind of man to be.

—Harry Troupe Brewer.

them to the scriptures, the writings of the Old Testament are meant. All the writing in the beginning of the Church was by pen and ink. Printing had not yet been invented. Copies of the Christian writings were preserved in the Churches and were read in the Churches. When copies wore out new ones were made. All we have is copies of copies. During the first several hundred years of the Christian era much literature was produced by the apostles and evangelists, bishops and other scholars. The time came when it was necessary to make a selection of those which were to be accepted as the Christian scriptures. Consequently in the latter part of the fourth century by several synods the writings of the Apostles and of persons closely associated with them were selected as the New Testament scriptures as we now have them.

The Old Testament was originally written in Hebrew and the New in Greek. As

the Church spread among the people of different nations it became necessary to translate the Bible into different languages. By the end of the fourth century there were so many different translations, differing from each other in words, sentences and ideas that the Bishop of Rome desired a correct translation in Latin which should be the Bible for the whole Church. He appointed St. Jerome, regarded the most learned man at the time, to perform this work. Jerome entered faithfully and heartily upon his task, travelled through the entire Church in search of manuscripts and versions, compared with each other all copies that he could find, and then formed the Latin Bible. Jerome performed a marvellous work for his day and merits the gratitude of all Bible scholars of subsequent times. His Bible is called the Vulgate and constitutes the authorized version of the Roman Church to this day. When it first appeared there were those who found fault with it for one reason or another. The critics annoyed him but he dismissed them with the remark that their criticisms grew out of their ignorance.

A thousand years later the Vulgate was made the foundation for the translation of the Bible into English, German and other languages. A number of different English translations were made in the latter part of the 16th century. King James called together a body of scholars from all the different Churches in his realm and commissioned them to prepare a translation for all the Churches. They labored long and faithfully and in 1611 published what became known as the King James version and for 300 years it was the Bible for all English speaking people. The English language has undergone some changes since then, ancient manuscripts formerly unknown have been discovered, general knowledge increased and religious experience enlarged and the desire for a new translation grew throughout the Church. In obedience to this growing demand two large committees were appointed, one in England and one in America, representing all the leading Protestant denominations, which labored in co-operation with each other and in the latter part of the last Century published the Revised English Bible. This no doubt is the most correct and accurate translation in existence.

In closing this topic I wish to repeat the observation before made, that the revelation in the Bible came from God. He is the source of its divine truth. It is the Divine in it that gives it its moral, spiritual and saving power. But God made His revelations through men. The books were written by men, copied by men, translated by men, selected by men, and bound together as **the Book, the Bible**.



## Value of Outside Contacts for Rural Young People

REV. M. F. REIFSNYDER, *Holsoople, Penna.*

Religion is a quest, a search for higher and better things. The journey from the cradle to the grave is replete with new discoveries, discoveries that bring us nearer to the Democracy of God, or perhaps further away. One of the functions of the Church is to lead the individual into such experiences that will give him the utmost satisfaction.

Our rural young folks were sadly neglected for too long a time. But recently the eyes of certain prophets have been opened to see the untold value of these people; and today the Church is leading them on the quest of discoveries that will eventually bring them to the dawn of a new Eden.

Outside contacts such as Camps, Conventions, Conferences, Schools for Leadership Training, etc., have been a great value to our rural young folks. They have given them an opportunity to grow and also to express their religious feelings.

We have seen these young folks dwarfed and hampered by the restrictions placed upon them by older folks who considered them too young and giddy. We have also seen these very young people spring forth with new vigor and vitality in camps and conferences where no restrictions were placed upon them. Where they were given every opportunity and were encouraged to grow they thrive and prospered.

These outside training posts, as they may be called, take the growing boy and girl out of his or her close walled shell and encourage them to stretch forth. Many who remain at home grow into a

religion that is localized or provincial; in fact, it is not much more than superstition. They live, breathe, and think the same isolated facts and theories that were prevalent in their community for many years. Give them new air to breathe, new thoughts to think and you will see results that will some day re-make their narrow channeled community.

We have seen young people grow into maturity, never being able to express to an outside world their emotional qualities. In Church worship or in Sunday School all the responsible work was accomplished by adults. Only the most insignificant work was left for them to do. No encouragement was given them and the result was that they became reticent and backward.

If these same young people are given the opportunity to go away to camp or conference they come in contact with an environment and a leadership that is conducive to the highest expression. We have watched this process often and we are reminded of the unfolding of a rosebud. From the innocent, unassuming bud they develop into the pure and expressive bud.

The value in going to camp or conference is not only felt by the individuals who are fortunate enough to go, but it is also felt by those who remain at home. Those who have invested the money to send the delegates receive it in return, some thirty fold, some sixty, and some an hundred. They receive it in a rejuvenated youth that will recharge the spirit-

ual battery of their Church and community.

One who has attended a number of these camps or conferences cannot help but feel the fact that charges which have been brought against our youth of today by soap-box orators and tobacco spitting philosophers cannot be anything but false. To see the wholeheartedness and the sincerity of our young people rising in the midst of discussions to witness for a Saviour who understood youth as no one else could and who has built his religious structure upon the basis of "new blood," fills one with hope. They see visions, and it is proven by their words and deeds in conference and after that they have the urge, the grit, and the stamina to fulfill the call that comes to them through such visions.

Read what one young person has written concerning his experience with these outside influences:—

"Before I went to Camp — I was not overly anxious to conduct devotions in my Sunday School. Now it is the happiest part of my life when I stand before an ever increasing band of Sunday School and Society members and lead them in devotions. Prayer means so much more to me since camp, and it has become a part of my life."

We have about fifty similar expressions from young people. These lead us to believe that much good is derived from camps, conferences, and schools where young people are encouraged to grow and are allowed to express their religious emotions without hindrance.

## The Rural Church and City Mission — A Co-operative Enterprise

REV. E. S. KLEINGINNA, *Anselma, Pa.*

The possibility of "The Country Church and City Mission" being a "Co-operative Enterprise" appears at first thought a paradox. Each has a distinct work to do. Both have financial problems of their own. Their separation by distance is also a handicap.

But, since no man lives unto himself it is well for both the city mission and the country Church to get a vision of the other's ability or need. For, "Where there is no vision the people run wild."

The lure of the country to the man of the city or the enticements of the city to the man of the soil are not new to our generation. "Lot pitched his tent toward Sodom." When Israel prospered, her wealthy men had winter and summer homes. The ministry of Jesus was divided between the city and country. Nearly all the Christian ministers and the majority of city Church members are a direct or indirect product of the country Church. With this in mind the country Church should take courage and endeavor to multiply her influence still more. Will she pray for the prodigal sons who do not unite with the city Church?

The non Church-going masses of our cities may be divided into three groups—the "up and out" (the self-righteous rich), the "down and out" (the shiftless poor), and the "middle class" (the oppressed poor). The gospel of Jesus Christ offers the only cure for the ailment of each group.

There are Rescue Missions like the Whoever Gospel Mission in Germantown, Philadelphia, and the Bowery Mission in New York City, that try to correct the trouble represented by the "down and

out." Keswick Colony in New Jersey, with its large farm of a few hundred acres, is far removed from the city's temptations. Many men who want to live better lives receive much help and encouragement there. They constantly try to find positions for these men with Christian people who would perpetuate the same good influence. This represents a real task for the membership of the country Church which in turn may help to solve a labor problem. These men are usually good workers when removed from the vices of the city.

But more vital than the rescuing of the wayward sheep is the care of the lambs—the children of families that have a struggling existence. Often an entire family turns to the Lord because one of the children has been shown a kindness at a Mission Sunday School or week-day religious class.

If the wealthy family feels the need of a change and leaves its beautiful home up town to enjoy the sweet country air, how much more does the family in the congested part of the city feel the need! Some of these worthy poor are sent to summer camps and sea shore resorts by charitable organizations. Others are placed in country homes a week or two at a time, where kind Christian friends minister to their physical and spiritual needs. But there are thousands who are not taken.

The readers of this article will be interested to know that St. Matthew's Reformed Church, Anselma, Pa., which is in the Philadelphia Classis, has lent itself to a project whereby many needy folks in Southeast Philadelphia have gotten a real

taste of country life. In the spring of 1926 the writer, who is Superintendent of Bethel Reformed Community Center, was confronted with the problem of locating a suitable place for his summer outings. In beautiful Chester County a discouraged congregation was unable to support a full-time pastor. Satisfactory arrangements were made whereby the writer became their supply pastor. The spacious brick parsonage belonging to the Church was put at his disposal. This answered the problem of the outing site. The Central Committee representing the Women's Missionary Society of General Synod, gave their hearty approval to the project. The place was equipped at a nominal cost. Two very successful seasons have proved the experiment a success.

The country Church has, taken a new lease of life with an average attendance exceeding the membership. They are vitally interested in the city work. The visits from their city neighbors inspired them to study and memorize Scripture. One of the elders voiced the sentiment of others when he said, "Teach us as you do your people in the city."

The reaction on the city folks has been most delightful. The close personal touch and the contact of home life afforded in the outings, brings a beautiful lustre to the diamonds in the rough.

The interest of the diversified groups in one another is very evident. There is always a waiting list at each terminus to visit the other place. It is needless to say that the thirty-five miles which separate the two places are spanned by the use of an automobile dedicated to the Lord's



work. Space will not permit a detailed account.

In closing the writer wishes to suggest that the usefulness of the country Church could be increased if delegations would visit their sister (city) Churches and mis-

sions and study their problems. In like manner the city folks should study the problems of the country Church. If the Sunday ride is necessary, **visit a country Church.**

Perhaps a country Church or a group of

Churches could operate a summer camp for their less fortunate city neighbors. Living the Christ life among those attending such a camp would be doing real home mission work. This is one way of solving the problem of our foreign born youth.

## Education for Rural Life

REV. F. D. SLIFER, *Andreas, Penna.*

Our country life movement calls, in part, for the awakening of a new appreciation of nature, for the creation of new standards for the appreciation of rural life, for the elimination of the isolation that characterizes rural life so prominently, for the conservation of the home, for making agriculture a more remunerative occupation through a greater degree of co-operation along religious, social and economic lines, for the realization of the physical and spiritual advantages which the open country affords, and the retention upon our soil of a sturdy, co-operative class of people instead of allowing our rural folks to degenerate into a peasant class. The key for the realization of such ideals is education; and all the educational agencies, ranging from the family gathering to the agricultural college, have a part to play, but the local school will largely determine with what degree of efficiency and success all the other educational agencies may function. The leaders in many of our educational agencies look into the face of the past, but the teacher in the public school confronts the future and has the opportunity of dealing with open and plastic minds. Moreover, the school, by virtue of the compulsory educational laws, is in a strategic position to reach the greatest number and to deal with all the factional and racial elements of the community.

"The little red school house" is still descriptive of the average rural school. These schools can be indicted on every count of educational injustice. They are poorly organized, poorly supervised, poorly

taught, and poorly supported. The simple facts and processes of agriculture are omitted from the curriculum entirely. The fruits from our present system of education in our one-room schools are almost negligible in the development of rural life because our boys and girls are not taught so that they are eventually qualified to work, earn, live, and enjoy life in the open country, and to make constant adjustments to the changing circumstances of life.

Because of the weakness of our rural schools the work of the other educational agencies is very often amiss. As long as our public schools fail to give our boys a background for their work as farm operators and our girls as home-makers, the work of our farm and home demonstration agents will be largely a relief measure. As matters stand, the demonstration agents are doing the work that our schools ought to be doing, and in many instances their work is confined to the few choice spirits of the community who are far sighted enough to take advantage of their services. Instead of attempting to do what the school has failed to do, the farm and home demonstration agents should fill the role of specialists and bring the latest findings of the experiment stations to the many instead of the few in the community. Of course, their services may be enjoyed by all, but under present conditions our farmers do not have the background for rising up and availing themselves of their services. Likewise much that comes through the bulletins of the Department of Agri-

culture is largely amiss, and the lectures from the Chautauqua platform, the lyceum course, and the pulpit, fall on stony ground.

CONSOLIDATED SCHOOLS and VOCATIONAL HIGH SCHOOLS are the great need of the hour in the development of the resources of country life. Such schools would solve in a large measure our present problems of supervision, organization and administration. Our boys would be taught the simple facts and processes of agriculture; our girls would have an opportunity to learn something about home-making, and thereby we would be taking a great step forward in the conservation of the rural home. Furthermore, rural men and women would have a background to intelligently avail themselves of the opportunities that come through the other educational agencies. We do not want to leave the impression, however, that the efforts of other educational agencies are wholly in vain and that they should be suspended until such schools are organized, but we do affirm that the rural schools must remain the backbone of all our educational activities, and the initial task of starting our youth in the right direction so that they are qualified to participate in a satisfying type of rural life must be delegated to an adequate system of public instruction such as is possible in the consolidated grade school and vocational high school. We believe that these schools are the starting point for an adequate education for rural life and the mainstay in the development of a rural population that will guarantee the continuity of a democratic nation.

## "Changing Country Life"

RALPH S. ADAMS

(Concluded)

(c) Community Loyalty—Poor transportation, danger from Indians and wild beasts, the neighborhood store, the neighborhood school, the neighborhood Church, and the keen desire for the few social contacts which their isolation would allow, made all the people of a rural community quite loyal to the group. They needed each other and were too far removed to be able to depend upon people of other neighborhoods and communities. They had developed a strong community consciousness and loyalty which are rarely matched in our present-day rural communities. As the dangers from Indians and beasts disappeared, as roads and railroads brought them in touch with the outside world, especially the cities and towns, as the neighborhood store, which sold a low quality product of nearly everything, was crowded out by the far-reaching services of the larger and more efficient city and town stores, and as the people traveled more by auto over good roads, meeting new people outside the community, discovering new amusements and sources of recreation, the importance of the community as a group began to disappear and the loyalty of its members began to dim. Today it is most

difficult to get a rural community to unite in the support of some much-needed improvements and services because of this changed influence and changed attitude of rural people.

### 5. The Rural Youth

Our rural young people have had to struggle through all these changes and are still facing some very serious ones. One of these is the loss of interest in the farming industry. Large numbers are attracted each year to the opportunities of city life and city industry. Farming has never offered as great financial opportunities as the business and industrial field, and never will; but it does offer a substantial and wholesome living with the maximum opportunity for character development. It combines many of the inspiring and lasting benefits of life which will be more greatly appreciated when America changes her wealth-getting ideals to those which make for the best-balanced development of manhood and womanhood—the ideals of Jesus Christ. Those who are best equipped by talent and disposition to do so should remain on the farm and help make farming more successful, and the farm home a

more essential and more influential institution. Those who are best fitted for the professional and industrial vocations should continue to go to the city, where their services are greatly needed. But whether they go to the city or remain in the country, all rural youth should be spiritually equipped to meet the everyday problems and difficulties which they are forced to meet in city and in country. The most serious change of rural youth is its turning to a wealth-pleasure-power-getting philosophy rather than to the ideals of love and helpfulness and service as taught and lived by Jesus Christ. The Church and the home working hand in hand can influence these young men and young women, if together they will undertake to serve the needs of rural youth. But these must first be studied and analyzed, and then a program of service be undertaken.

God will not hold blameless those who are in positions of leadership and responsibility in the rural Church and the rural community, if through lack of interest or because of prejudice they refuse to adapt the Church and community programs to these changing conditions and changing



needs. Those who suffer most from this lack of religious adjustment are our boys and girls, our youth. They have not absorbed, nor do they appreciate, the traditional religion of our fore-fathers based chiefly upon a consciousness of sin and upon fear of our Heavenly Father. This, to them, is a negative religion, a religion of "don'ts." Their needs today are

dynamic and they need a positive, a helpful religion, if they would meet successfully the problems of a new and changing civilization. They are inspired by things to do, by progress, by the opportunities for service, and it is in this field that the rural Church has her greatest challenge. It is far more difficult to prevent the desired

activities of youth than it is to guide and direct them, and far less productive. Let us recognize the needs of our changing community and home life in the country and adjust our Church and home programs so as to meet the new conditions, to establish the highest principles of Christian life, and to make of the country a most satisfying place to live and labor.

## The Historic Pharisee

By Henry A. Bomberger

### EXPLAINING GOD

If any one asks me if I believe in the supernatural, I answer: "Of course." It is interesting to see that so many earnest people try to explain "God" by an immense variety of subjective emotions, when it is at least possible that the reason for the almost universal concept of God is simply—God. I sometimes think we need the ministrations of the lady from Philadelphia. It is as though a dozen persons were looking at a tree, while each one tries to explain by some subjective process or tribal hallucinations why it is they think they see a tree. Finally, the lady above mentioned suggests that it is at least possible that the reason they think they see a tree is because they do.—William Lyon Phelps in the *June Scribner's*.

Turning aside for a few moments from the more or less important (and unimportant) things that have been claiming the attention of the organized Church, almost exclusively, for many generations, let us take a look at The Historic Pharisee—from Calvary onward the most constant and successful enemy essential Christianity has ever known. And he has been the more dangerous and destructive because, above all men and things, he is the most subtle, sinister and insidious.

Without further enlargement for the present, our exposition begins and proceeds as follows:

1. The Historic Pharisee is an egotist. "I thank Thee that I am not as other men are. . . . I fast twice in the week. I give tithes of all that I possess." And egotism is "the source and summary of all faults and miseries whatsoever."

2. He is a legalist.—"We have a law," he says, "and by our law He ought to die." So they crucified Him, strictly according to law.—But the law "worketh wrath."

3. He is a literalist—just as Shylock was, notwithstanding the fact that "the letter killeth."

4. He is an externalist. He looketh on "the outward appearance"—the "outside" of the platter, and the sepulcher. Of the inner, deep things he knows nothing.

5. He is a behaviorist, who has never learned how to behave in fact, except "unseemly." And his much-exploited "behavior" repudiates the necessity of a Savior.

6. He is, therefore, a formalist, who denies the "dynamic" power of true Godliness.

7. He is consequently a materialist.—But "My kingdom is not of this world. . . . It cometh not with observation;" for the "kingdom of God is not meat and drink."

8. He is a commercialist, the historic Simon Magus, who does his thinking in terms of dollars and cents. Cold cash is his deep-seated and ever-present passion.

9. He is a nationalist.—But Christianity stands for the Lamb of God which taketh

away the sin of "the world." Its Christ is cosmopolitan. He is "no respecter of persons."

10. The Historic Pharisee is a racialist.—"We are the children of Abraham," he says with great boast. But there is "neither Jew nor Greek" in the dispensation of Christian grace.

11. He is a Churchist.—But the deep things of God, the true and abiding things, are "spiritually" discerned, not ecclesiastically discerned.

12. He is a "rationalist" so-called because he is not rational—neither he nor any one else knows whence he came, whither he is going, or just where he is at any given moment.

13. He is a "liberalist" so-called because he is historically illiberal—spills over, all along life's highway, without regard for God or man.

14. He is a "fundamentalist," so-called because he lives in the "archives" (Heb.

3:1-Gk.) of a dead, hard, unsympathetic, unimaginative, arrogant orthodoxy.

15. He is a "radicalist," so-called because he is astonishingly superficial.

16. He is a scientist—a devotee of science "falsely so-called." To him the wisdom of God is "foolishness." He is wise in his own conceits.

17. He is nowadays a Jesuit who talks much of the ethical and literary excellence of The Sermon on the Mount, and crucifies "the Lord" afresh.

18. He is a schmatist, a warmaker, everywhere, and always. But Christianity is a peacemaker.

19. He is an exclusivist. His Judaism has never learned how to be "separate" without being unneighborly, hostile and offensive, exciting endless antagonism.

20. He is an isticist—an ististic disciple of ism, which is the spawn of schism. And this is the only "sin" there is.

Would to God that the Church might rise up and at last dispose of The Historic Pharisee! But he continues to sit enthroned, even within the most sacred precincts of the Lord's house, as well as in the countingroom of Big Business, on the Bench, and in the pretentious council-chambers of the nation—somewhat boisterously telling other people how to be good.

He is hiding behind "the virgin birth"—or the denial of it. He is covering his evil wares with the cloak of "the blood atonement"—or putting his stuff across while deriding it. He is capitalizing "the" Golden Rule, exploiting it publicly, converting it into personal profit—while repudiating that other rule, not less golden, "let not thy left hand know what thy right hand doeth." He is raising the flag with a cross on it, the emblem of self-sacrifice—while sacrificing others in his own selfish interest. On the street corners he blatantly boasts of his being "a born-again-one"—which only the unregenerate can do.

All hail The Historic Pharisee!—while Christianity continues to be "crucified daily."

## A Letter From London

BY ALBERT DAWSON

(A Rewarding Interpretation of Men and Events Across the Sea)

### Free Church Attitude

In the Free Churches there is considerable difference of opinion about the Revised Prayer Book. The Committee of Privileges of the Wesleyan Conference has resolved that should Perpetual Reservation be authorized it will oppose the book. Dr. J. D. Jones declares that its adoption would undermine the Protestant character of the Church of England and postpone reunion to the Greek Kalends. On the other hand, Dr. R. F. Horton, taking a broader view and as some think going deeper, deprecates further opposition and thinks it quite likely that after the changes and explanations that have been made the House of Commons will accept

the Book. Recognizing that the main objection is to the reservation of the Sacrament, he admits that opposition to the rite is reasonable in a sense, "but it does not take into account the very earnest desire of the Bishops to provide every precaution against the misuse of the practice." With characteristic catholicity Dr. Horton goes on to urge that, considering the character of the English Church and of the English people, it would be wise and essentially Christian to give more latitude and to be more tolerant one of another. He says, "A good many of us have been convinced by the books that have appeared during the past few months that the Anglo-Catholics in the Church of England have a case."

It seems to him that the Bishops and the assemblies of the Church have been trying to act in a larger and more liberal way and to bring together those that differ in the unity of the faith. Dr. Horton rejoices in the evident determination of the British nation as a whole not to submit to the Roman See, but he sharply distinguishes between Roman Catholics and Anglo-Catholics. He strongly disapproves of the view that the latter should be urged to join the Church of Rome. "The great majority of Anglo-Catholics are as much Anglo as Catholic and have a great deal of the English spirit in them and would claim for their Church a great deal of that liberty and spirituality for which



self, drive into the Roman obedience a number of honest and earnest men and women who have no desire to enter it?" Protestantism stands. Why should the Church of this country, or the country it-

#### Decay of Public Worship

"While we are discussing and debating what prayers the people should say in Church our Churches are becoming emptier and emptier," laments the Church of England "Record," which thinks the position is without parallel since the Reformation, and adds, "If this continues much longer we shall have Churches without congregations." The Bishop of Southwark states that with a population of 2,500,000 in his diocese, there were only 116,000 communicants last Easter, when, of course, there are always more than on any other Sunday in the year. The "British Weekly" recently carried out a survey in a London area with a population of over 80,000, and compares the result with the figures of its census in 1886-87 and the census which the "Daily News" carried out in 1902-03. The residents in this area are almost all British and of the poor working-class type. In 1886-87 the total attendance was 12,996, the average at 44 services being 295. In 1902-03 the total was 10,370, and the average at 56 services was 184. In this last census the total was only 3,960, and the average at 62 services was only 63. Among the reasons assigned for the decline, the principal are the war, the distractions provided by scientific progress, the improvement in social conditions, travel facilities, and intellectual unsettlement. It is remarkable that this decreased Church attendance coincides with increased interest in religion and a sympathetic attitude to its fundamental teaching on the part of people generally. Crowds still throng certain Churches and are eager to hear certain preachers. The change that has taken place is that people no longer go to Church as a duty or under any kind of constraint. Usually the average Church does not offer anything that induces them to make an effort to go; they only go when in some way it attracts, interests or helps them. Hence on week-days in the business centre of London large numbers of people gladly curtail or sacrifice their lunch time in order to hear Sir Oliver Lodge, Dr. Orchard, Studdert Kennedy and other speakers, especially when they deal with fundamental issues and ultimate questions. Notwithstanding the decline in ordinary Church attendance, new Churches are being built by the various denominations in new and growing areas. The Congregationalists, for instance, are launching an £80,000 scheme for erecting buildings in the neighbourhood of London and elsewhere.

#### Baptist Martyr in Memoriam

Dr. J. H. Rushbrooke, of London, Secretary of the Baptist World Alliance, was received by the President of the Austrian Republic (Dr. Hainisch), when he was in Vienna recently with a deputation of Baptists from Britain, America, France, Poland and Germany, to honour the memory of Balthazar Hubmaier, the Baptist preacher who was burned at the stake at Erdberg, a suburb of Vienna, on March 10, 1528. A series of international services were held, and steps taken towards providing a memorial to Hubmaier.

#### 1,000 Baptisms At One Time

For the first time since the Royal Albert Hall, London's largest auditorium, was built, over 50 years ago, it has been the scene of mass baptisms and a Communion service. Pastor George Jeffreys, the Welsh evangelist and healer-by-prayer, engaged the hall for Good Friday and had constructed in front of the orchestra a tank, 12x8 feet, and in this he and his assistants baptized by total immersion (ex-

cept for the face) about 1,000 men and women of various ages, who had been converted in recent missions of the "Elim Foursquare Gossellers" (Exodus xv. 27). A whole family of seven were baptized because of the cure of one of them. The tank was moss-lined and the water lukewarm. One man, apparently of the working class, put in the collection plate a thank-offering of £5. Last summer over 300 converts were baptized in the public baths at Brighton, and many others in different parts of Britain have been baptized in rivers and the open sea. At the Albert Hall nearly 10,000 people were present. Some came on crutches, others limped with the support of sticks, some were carried into the hall, and crippled children were brought in their parents' arms. Many cures are reported, some so remarkable as to seem to justify the description "miraculous." Details are published regularly,

#### EXPECTATION IN CHRISTIAN SERVICE

"Expect the Holy Spirit to use you."—Extract.

I put myself into Thine Hand,  
To be used where Thou shalt choose;

I would do as Thou dost command:  
O condescend to use!

I now surrender

Life, Thought and Tongue to take  
Thy Word,

But the strength, which I need, Thou  
only canst afford.

And that strength comes, O Lord,  
to me

Through 'Thy Son's Atoning  
Death;

The finished Work of Calvary  
Pledges the Spirit's Breath:

I now surrender

All that I am, and all I know,  
For the Blest Spirit's use, while Life  
lasts here below.

Thou wilt not fail my Faith to  
nerve

With a holy energy:

Nor withhold Wisdom, that I serve  
In the way that pleases Thee.

I now surrender

The embassy Thou givest me,  
To Thy pledged Power Divine, that  
I successful be.

—William Olney.

with names and addresses and often portraits in the "Elim Evangelist," the bi-monthly organ of the movement. It has its headquarters at Clapham, a south London suburb, in "Elim Woodlands," formerly a nunnery, with 4½ acres of wooded land; local centers are increasing, and the movement is said to be spreading in the United States and Canada and other parts of the world. Mr. Jeffreys, who started his evangelistic and healing work some fifteen years ago, is a simple-minded, genuine Christian, who undoubtedly has special gifts. Even if some of the reported cures are not complete or permanent, he is certainly doing much to reduce human suffering.

#### Most Popular Man in Britain

The Archbishop of Canterbury is the most popular man in Britain today. He is the one person whom people of all parties, classes, and creeds delight to honour. This year he celebrates the 25th anniversary of his enthronement as Primate, his eightieth birthday, and his golden wedding. He has been Archbishop for a longer period than any of his predecessors since the Reformation, and not one of the 29 stood so high

in the affection of his countrymen. In view of the triple event mentioned, representatives of all sections of the community are vying with one another in paying tribute to Dr. Randall Davidson. On his birthday, April 27, when the freedom of the city of Canterbury was presented to him, the Mayor, aptly quoting Kipling, said he had "walked with Kings, nor lost the common touch." He has been the intimate of three British sovereigns and ten Prime Ministers. The clergy of the diocese, expressing affectionate admiration, said: "We are grateful for your care of ourselves, as your sons and clergy in a special degree; for the simplicity with which as our father in God, you welcome and trust us, and for your unfailing sympathy with our personal affairs, in spite of the burdens and anxiety of Church and State." As the (Unitarian) "Inquirer" happily puts it, referring to the Archbishop's speech of acknowledgement at the civic ceremony, though a little spent as the result of prodigious labours, which few octogenarians would dare to undertake, he has "that true serenity of mind which is born of a profound faith and a tempered spirit," and he spoke "with the simple earnestness and happy humour which have given pleasure to many hearers." The Archbishop, unlike so many clericals, does not take himself too seriously. In all his utterances and actions he is simple, direct, sincere, always animated by a single-minded desire to be fair and kind, to help good causes by whomsoever promoted and to advance human welfare. His public addresses are lit up with genial humor. In his birthday speech he said there was an octogenarian Archbishop in Saxon times, Britwald, who was described as "a tactful ecclesiastic, who excommunicated the Archbishop of York." A sheriff recalled that when Dr. Davidson was a curate in Kent he entered a house where a servant-girl lay smitten with cholera, wrapped her in a blanket and carried her to a hospital vehicle. The first congratulation he received on his appointment as Archbishop was a telegram from the Anglican Church in America. His firm and fair handling of the difficult Prayer Book situation is universally admired. No one has done more than Dr. Davidson to bring about friendly relations between the Church of England and the Free Churches; since he became Archbishop the whole attitude and atmosphere has completely changed. In a fine tribute Dr. J. C. Carlisle, ex-President of the Baptist Union, after referring to the Primate as "an alert figure, straight and energetic, keen-eyed, with a voice that becomes vibrant," making him "the envy of many men 20 years his junior," concludes with an inspiration in which everybody joins, that "the Divine blessing may rest upon him, guiding him in all truth, and sustaining him unto the end."

#### A Bold Suggestion

Dr. Maurice Relton, Professor of Dogmatic Theology in King's College, London, makes a bold suggestion. The issue now being narrowed down to the question of Reservation, and many people feeling that for the State to sanction it compromises the Protestant character of the Church, he argues that legal authority need not be asked for Reservation and suggests that the measure should be sent to Parliament minus this. "The Church would be justified in doing this because, in the opinion of many, the question of Reservation is not one which, strictly speaking, falls within the sphere of secular legislative authority at all. It comes within the compass of the *jus liturgicum* of the Episcopate in its corporate capacity as the spiritual authority for the Church. There is no reason why Reservation should not continue to be practised in the Church as at present without legal sanction, since it is well within the spiritual law."



# NEWS IN BRIEF

## HOLY GHOST, WITH LIGHT DIVINE Memory Hymn for June

Holy Ghost, with light divine  
Shine upon this heart of mine;  
Chase the shades of night away,  
Turn the darkness into day.

Holy Ghost, with power divine,  
Cleanse this guilty heart of mine;  
Long has sin, without control,  
Held dominion o'er my soul.

Holy Ghost, with joy divine,  
Cheer this saddened heart of mine;  
Bid my many woes depart,  
Heal my wounded, bleeding heart.

Holy Spirit, all divine,  
Dwell within this heart of mine,  
Cast down every idol-throne;  
Reign supreme, and reign alone.

—Andrew Reed, 1817.

—Xavier Schnyder, 1876.

## THE RUFUS W. AND KATHERINE Mc- CAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST

**Subject:** "In These Days of Change and Challenge, How Can We Spiritualize the Home Life of America?"

**Length:** Not over 3,000 words.

**Time:** All essays must be received by Dr. Paul S. Leinbach, Executive Secretary of the Publication and Sunday School Board, by Children's Day, June 10, 1928.

**Eligible:** Any minister or member of the Reformed Church in the United States.

### Instructions:

- (1) Sign essay with an assumed name, giving correct name and address on a separate sheet.
- (2) Use one side of the paper only.
- (3) Manuscripts, as far as possible, should be typewritten.

### Prizes:

- First prize—\$100.  
Second prize—\$50.

### NOTICE!

The "Messenger" would like to keep on file good recent photographs of ministers of the Reformed Church and other active Church workers. You can show a fine spirit of co-operation by presenting one of your photos or a print suitable for making cuts. We would appreciate this very much. Why not do it now?

### CHANGE OF ADDRESS

Rev. Oscar Wetklo, from Rockville, Mo., to 626 River St., Wichita, Kansas.

Rev. Louis F. Zinkham from Boonsboro, Md., to 715 E. Main St., Ravenna, Ohio.

The re-dedication services in Grace Church, Allentown, Pa., Rev. Ralph S. Weiler, pastor, were held on May 20. Remarkable improvements have been made in the entire edifice, and the splendid new pipe organ has been installed. The total cost has been about \$20,000.

The Preparatory Service was held on May 20 in St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, and Holy Communion will be observed on May 27. The Sunday evening services will be suspended after the service on May 27 and will be resumed on Sept. 9.

Dr. E. M. Hartman, headmaster of Franklin and Marshall Academy, Lancaster, announces that the commencement ex-

ercises will be held in Kepler Chapel, Thursday evening, May 31. The address of the evening will be made by Dr. Paul S. Leinbach, editor of the "Messenger."

Are you not interested in the "Miller Fund Essay Contest," for which all contributions must be in hand by Children's Day? Could a more practical subject be possibly suggested than the one submitted in the contest? Would it not be a profitable study for any pastor or member of the Reformed Church.

Prof. William Rupp Barnhart, of Pacific University, Forest Grove, Ore., addressed the annual Oregon State Congregational Conference in Portland on "The Project Method in Religious Education." He recently addressed the Lion's Club of Portland, stressing the need for industrial democracy and the outlawry of war.

The Classical Report of the Wooster Ave., Church, Akron, O., Rev. H. B. Dieffenbach, pastor, shows an increase in S. S. attendance from 325 in 1903 to 434 for the past year. The pastor was toastmaster at the Excelsior Banquet held in Tiffin on May 12.

Members of Dubbs Memorial Church, Allentown, Pa., will hear sermons which sparkle with new and beautiful illustrations, for the pastor, Rev. M. F. Klingaman, is one of the ministers joining the Fellowship Tour to Los Angeles and the Far West. And Rev. and Mrs. Chas. A. Santee, of Ft. Washington, will grace this fine party.

The annual Mother and Daughter Banquet given by the Senior and Intermediate Circles of the G. M. G. of Grace Church, York, Pa., Rev. Irvin A. Raubenhold, pastor, was held on Friday evening, May 11, in the social room. Mrs. Raubenhold is the counselor of both groups. 88 mothers and daughters heard an address by Miss Minerva Weil.

Special Mother's Day services were held morning and evening in Trinity Church, Canton, O., Rev. Dr. Henry Nevin Kerst, pastor. Special violin numbers were rendered by Mr. Karl Graub at both services. The annual banquet of the Business Woman's Missionary Society was held at 6 P. M. on May 15 with Mrs. Kerst as toastmistress. On May 27 the choir will render the cantata, "The Inheritance Divine," by Shelley, at the evening service.

The regular monthly meeting of the Cedar Crest College Club of Philadelphia was held in York, Pa., May 8th. The 21 members present were entertained at "Ye Olde Valley Inn" by Mrs. Xanders and Mrs. Motter, and after the luncheon the business meeting was held when an address by Rev. George Spotts, in behalf of the Alma Mater, was greatly enjoyed. The meeting was voted a great success socially and financially.

Grace Church, Chicago, Ill., Rev. Melvin E. Beck, pastor, received 38 new members during the past year. Apportionment has again been paid in full. A study of much-read books has been added to the devotional period at the mid-week prayer hour. Among the books reviewed are "Christ at the Round Table," "The Christian Conviction," "The Hidden Years," "The New Reformation," and "The Bridge of San Luis Rey." Mr. Samuel Myers was the speaker at the Mother's Day services.

Calvary Church, Turtle Creek, Pa., Rev. John A. Yount, pastor, observed Mother's Day in all departments of the Church School and at the morning service. Much interest was manifested. Mrs. J. M. Skel-

## STOP! LOOK! LISTEN!

Aren't you one of those who want to be "in" on that wonderful gift to Pastor Stulc, of Czechoslovakia? Of course, you are. Won't you please send in your check at once—no matter how large or how small! Help to make this faithful man of God happy. The total now guaranteed is \$688.10.

ton, a local preacher of the Methodist Church, addressed the Junior Church on "The Mother As An Artist." In the evening the pastor dealt with the subject, "Was Jesus Born of a Virgin?", taking the affirmative position. A large congregation was present.

The Rev. M. H. Way, of the United Church, Baltimore, Md., has announced Communion Services for Whitsunday. He has been preaching a series of Sunday morning sermons on "Power." Mr. Albert S. Asendorf, of the graduating class of Lancaster Seminary, preached at the Mother's Day service, May 13. On the evening of June 3rd Rev. Prof. Philip Vollmer will be the preacher and will baptize the parsonage baby, Miss Virginia Vollmer Way. A fine Children's Day program is being prepared for June 10.

Rev. Edgar W. Kohler, retiring president, preached the opening sermon at the annual sessions of Lehigh Classis, May 21, on the subject, "A Progressive Gospel." The meetings being held in Grace Church, Allentown, Rev. Ralph S. Weiler, pastor. Elder C. R. Kleckner made the address of welcome. Addresses at the morning devotional services were made by Revs. T. H. Krick and T. R. Brendle. On Tuesday evening there was an organ recital by Edward C. Kunow, and a sermon on "The Lonely Christ" was preached by Dr. Paul S. Leinbach, editor of the "Messenger."

Recently the Board of Ministerial Relief received the following Memorial Funds: No. 29, The Matilda C. Heinritz Fund, \$1,000; No. 30, The Miss Franciska Meyer Fund, \$2,252.42; No. 31, The John M. Schiek, D. D., Fund, \$2,000, given by Grace Reformed Church, Washington, D. C., Rev. H. H. Ranck, pastor. This Fund is in process of completion; No. 32, The Rev. Joseph W. Santee, D. D., Fund, \$500, given by his daughter, Mrs. Mary E. Harne; No. 33, The R. Hirt, Jr., Fund, \$500, given by Mrs. Anna Hirt. The Board of Ministerial Relief has also lately received several Annuity Bonds and bequests.

The Board of Ministerial Relief and Pensions of the Presbyterian Church at the present time has \$20,000,000 invested for the benefit of its aged and disabled ministers and their widows. Last year it received the stupendous amount of \$8,000,000 for Ministerial Relief. At the same rate our Board of Ministerial Relief of the Reformed Church should have \$2,000,000 invested, and should have received \$800,000 last year, because our Church is about one-tenth as large as the Presbyterian Church.

Mother's Day was observed in Trinity Church, Palmyra, Pa., Rev. Elmer G. Leinbach, pastor, with a combined service of Church and Sunday School in charge of the mothers. An offering of \$50 was taken for the Old Folks' Home at Allentown. A balcony, with a seating capacity of 80, was placed over the rear of the S. S. to pro-



vide additional space for the rapidly growing membership. The baccalaureate service for the 45 members of the largest class in the history of the Palmyra High School was held Sunday evening, May 20.

In St. John's Church, Chambersburg, Pa., Rev. W. R. Gobrecht, pastor, 28 new members were received into the Church on May 6, largely as a result of the Personal Evangelism Campaign conducted in the community under the direction of Dr. A. Earl Kernahan, of Boston. 12 of these were first accessions, 8 were re-professions and 8 by letters. A reception was held on May 23 for the 81 new members received into the Church since Easter, 1927. The pastor received his B. D. degree from Central Theological Seminary in connection with the graduation exercises of that institution. The title of his thesis was, "The Religion of the Psalms As Applied to Specific Problems in the Life of Today."

Rev. H. S. Nicholson closes his first year as pastor of the Federated and Community Church, of Fayette, New York. After being in Florida for two months the following report is made: 90 sermons preached; 615 pastoral visits; 5 children baptized; 5 adults baptized; 18 confirmed; 9 added by certificate and renewal; 4 funerals; 1 wedding; Apportionment paid in full; and a teacher training class organized. During the 10 years previous to the organization of the Community Church on Sept. 19, 1927, only 1 member had been received into the Reformed Church and 15 into the Lutheran Church. The Community Church was organized with 48 members and now has a membership of 134.

(News in Brief Continued on Page 26)

INVIDIOUS EXCLUSIONS

"The Churchman" of this city is not an official organ of the Protestant Episcopal Church, but it speaks the mind of a large section of that communion with a frankness and vigor which are refreshing and which even officialism must hear, if it has ears to hear. Note this editorial deliverance in a recent number:

"The extreme Anglo-Catholic holds a superstition regarding the magical efficacy of the tactual succession, which is of very late origin in the Church. And the provision of the Prayer Book and the Canons, which made no invidious exclusions in the days when there was but one Church, now seem to require the clergy of our Church to treat a brother of non-Episcopal ordination officially as he—if of liberal mind—never treats him practically. For he can never hold the refutable view that any Roman or Greek priest at all, of however little intelligence or character, is necessarily a more valid channel of the divine grace

than the very best "sectarian." Yet at the Church's great service he is compelled to treat him so. The average non-Episcopally ordained minister tells us that he will begin to listen to our pratings on unity only when we admit him to the altar as an equal, and that until then all our conferences on faith and order do not interest him. We have often wondered what would happen if some bold priest of this Church should invite a minister of another Church to assist at the Holy Communion. Any prelate of the Greek Church is received as an equal at the Table of the Lord, but not Doctor Fosdick or Doctor Cadman or Doctor Coffin or Dr. Rufus Jones or Doctor Moffatt or Dr. George Adam Smith. This, like the problem which Bishop Barnes raises, must surely be faced before long. The average layman simply does not comprehend the official attitude of the Church, and it seems rather absurd to any Christian."

Some of the Methodist delegates at Lanesboro last summer have expressed regret that the American Church press—and "The Christian Advocate" in particular—found so little ground for encouragement in the results of that conference. They seem to have been so captivated by the gracious spirit that pervaded the assembly that they overlooked for the moment the bar of vanadium steel that keeps the Churches apart. Not until the tenet which "The Churchman" describes as "superstition" is abandoned, or at least so modified that no doubt shall be cast upon the validity of non-Episcopal ordination, will the way be opened for the only unity that can be anything more than a name.—The Christian Advocate (N. Y.)

NOTES ON PROHIBITION

We note that Canada, hailed as heaven on the alcohol question, has lapsed a little. An item from the Province of Alberta says that in one issue of a newspaper the following headlines appear: "Man killed in beer-room brawl." "Vauxhall farmer killed by blow from barkeeper." "Say dead man was ejected from bar as objectionable," etc., etc. To this news our contemporary, "The United Churchman," adds, a bit sarcastically, "The Government Sale System is a wonderful temperance measure." Another writer, the unsentimental Samuel G. Blythe, in the hard-boiled "Saturday Evening Post," says:

"A new and gigantic purchasing power has developed in this country, since we have prohibition, that accounts for the prosperity of our railroads, our manufacturing, and our trade in all directions. That, in a large measure, is a purchasing power derived from the diversion of former booze money into economic channels. It does not come from the rich, nor from the poor, although it has decreased the number of the

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SPECIAL HYMNAL NOTICE

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poor, as any student of economics knows. It comes from the average American citizen, the blood and bones of this country, and it comes in part because booze is no longer an article of legal merchandise in this country; because the saloons are gone; because liquor to the average American is not worth the money and the effort required to secure it, not worth taking the risks that go with the drinking of it. Hence, the individual, his family, and general trade get the benefit of the wages and profits that formerly went to the non-productive saloon-keeper."

As though it were up from the grave of Wayne B. Wheeler, comes the following, spoken in his last address:

"The enforcement of prohibition is winning and will continue to win. I believe the alternative is the wreck of the Republic, since the liquor traffic has made it imperative that the nation choose between prohibition enforcement and liquor lawlessness. The Eighteenth Amendment will not be repealed. It must be enforced."

We agree to that. We still maintain an aversion against morality by law, as a matter of principle; but in practice we yield to a show of proved benefits. Facts get us.—The Christian Register.

CHRIST AND NATURE

Christ loved nature, and He teaches us of God's loving care in providing thus for our bodily needs. The beauty of the flowers comes from the perfect Father who causes the seed to grow and the blossoms to appear and the fruit to ripen. He has a message for us in every flower and tree. We need not worry, but we

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For the purpose of providing the necessary Endowment and Buildings to make Catawba College of Salisbury, N. C., an accredited institution recognized by the Southern Association of Colleges, and in consideration of the subscriptions of others to the same fund, I agree to pay the sum of..... Dollars

On or before April 1, 1933, payable in ten equal semi-annual installments, the first on October 1, 1928, and each six months thereafter.

Or I will pay.....

(Indicate any desired modification of the above)

Signed..... (SEAL)

(Street or Route Number) (City or Town) (State)

Pastor..... Congregation.....

Charge..... Classis.....

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should pray, as thus declaring our faith in God "from Whom all good things do come." From the living beauty comes a call to that beauty of character which God alone can give. From the sown seed comes the assurance that our use of the means of grace will surely bring the harvest of loving faith in word and deed. We are to grow, and the same Father who brings these spring days will bless our daily living and make us good children, redeemed by Christ and made fruitful by the Holy Spirit. Our part is to trust and obey. God's never-failing part is to give the increase.—Rev. Floyd W. Tomkins, D. D., in "The Living Church."

#### REPORT OF THE SPECIAL COMMITTEE ON THE FIFTIETH ANNIVERSARY OF THE ORDINATION OF

THE REV. SAMUEL M. ROEDER, D. D.  
THE REV. GEORGE S. SORBER, D. D.

"They loved the things that counted best,  
They climbed the heights of God:  
In every walk they stood the test,  
The saintly path they trod."

The parochial reports have brought to our attention two notable events, namely, the fiftieth anniversaries of the ordination to the Christian ministry of two greatly beloved brethren, the Reverend Samuel M. Roeder, D. D., and the Reverend George S. Sorber, D. D. Both of these anniversaries will be observed during the coming classical year. Dr. Roeder was ordained at Center Hall, Pennsylvania, on August 25th, 1878, and Dr. Sorber was set apart to the holy office in Brownback's Church, Chester County, Pennsylvania, on October 12th, 1878.

We do well to magnify the occasion, as well as to felicitate these dear brethren. To few Classes comes the opportunity of taking cognizance of this anniversary in the ministry of two of its members at the same time, and it may never again happen in our midst. For many long years the names of Dr. Roeder and Dr. Sorber have stood side by side upon the roll of Zion's Classis, just as these two brethren have stood side by side in every good work for more than a quarter of a century.

To be called into the ministry of the Church of Jesus Christ is the highest privilege among men. To enjoy the confidence of one's people through a long pastorate, as these two brethren have done, is a splendid testimonial to the mutual love and good-will existing between pastor and people. To be permitted to see the completion of fifty years of active service in the Christian ministry is like unto the benediction of Heaven itself, and is a privilege which comparatively few ministers are given to enjoy.

Through 50 years these brethren have exhibited an enthusiasm and zeal for the qualities and ideals of the spiritual life. For half a century God has kept them genuine and sincere, their souls sensitive and alive, and their hearts tenderly responsive to every human need. He has enlarged their sympathies, blessed their labors, and preserved them uncalloused to the fine things of the soul. One thing of which they both seem so lyrically confident is that the work in which they have been giving their hands, heads and hearts is essential to the ever-coming Kingdom of God. And if it is true that there is no more unhappy life than that of a Christian minister who has ceased to believe that his work is the supreme service he can render to God and man, then we need seek no further explanation for the Christian joy and happiness which have characterized their ministry. They can say, in the words of a great contemporary preacher in the Southland who had declined the presidency of a university in favor of continuing in the pastorate, "I have sought the Shepherd's heart, and I have found it."

By a happy coincidence, this same meeting of Classis has witnessed the licensing

and commissioning of two young men to the Christian ministry. What an encouragement and inspiration it must have been to them, on the very threshold of their ministry, to hear exalted the faithfulness and consecration of these two brethren who through a ministry of 50 years have been "steadfast, unmovable, always abounding in the works of the Lord."

To us, also, who are privileged to syndicate our efforts with them in the work of the Gospel ministry, their fidelity in the path of duty, their love for their life-calling, their envisioning of far horizons, and their high regard for and uniform courtesy toward all who are associated with them greatly hearten us, and cause us to take courage in the work to which they have given their best efforts.

We thank God for them today, and we pray that He may cause His face to shine upon them and be gracious unto them. We bid them Godspeed for many more years of usefulness and witness-bearing. With all our heart do we felicitate them upon their coming anniversaries, and we trust that the congregations which they serve may do all in their power to make the occasions stand out in the life of both pastors and people, not only as a testimonial to their beloved pastors, but also as a means of exalting their ministry and the Church in our midst.

"Theirs is the heart of boundless love,  
And theirs the hand of aid:

They dwelt where men 'mid struggles strove,  
And lived just as they prayed."

Respectfully submitted,  
W. Sherman Kerschner,  
Oliver S. Hartman,  
John L. Gerber.

Zion's Classis,  
Bethany Reformed Church,  
New Freedom, Pa.,  
May 15th, 1928.

#### CHICAGO CLASSIS

Chicago Classis met in annual sessions in Zion Reformed Church, Rev. R. A. Worthman, pastor, Freeport, Ill., May 8, 8 P. M. The opening sermon was delivered by Rev. E. G. Homrighausen, retiring President, theme, "The Living Christ and His Living Church." Officers for the ensuing year are: Rev. Wm. F. Naefe, Pres., Rev. F. Kalbfleisch, Vice Pres., Rev. J. N. Naly, Stated Clerk, and Rev. R. A. Worthman, Treasurer. Classis took favorable action on all matters sent down from Synod, conducted the business with considerate speed, and adjourned Thursday, May 10, at noon. Mr. Jasman, a student for the Ministry, was examined, licensed and dismissed to Iowa Classis to take up work at Columbus Junction, Iowa.

The new Zion Church of Freeport is a fine monument to the zeal, courage and faith of Pastor Worthman and his devoted people who entertained most hospitably. The W. M. S. held interesting and inspiring sessions at the same time and place, of which the society will no doubt report in due time.

#### Taxation of Parsonages

One important action of Classis at this meeting was the appointment of a committee, consisting of Rev. Dr. Whitmore, Rev. F. Kalbfleisch and Elder George Luebeck, which is to confer with all other Church Organizations with a view to securing their co-operation in seeking relief from taxation of all Church Property used exclusively for Church purposes and from which no financial income is derived; the committee is authorized to use all honorable and lawful means to secure such relief. The following delegates and alternates to General Synod were elected: Ministers, primarii, Revs. Elmer G. Homrighausen and Frederick Kalbfleisch; secundi, Revs. L. S. Hegnauer and William H. Say; Elders primarii, Henry W. Boonstra and George Luebeck; secundi, George Mudder and Jacob Frank. The next annual meet-

ing of Classis will be held in the Reformed Church, Rev. R. H. Klingemann, pastor, Waukegan, Illinois, May 7, 1929, at 8.00 P. M.

Reporter.

#### BALTIMORE-WASHINGTON CLASSIS

This new Classis which was organized 3 years ago held its 3rd annual session May 14 to 16, 1928, in the beautiful new Grace Church, Baltimore, Md. Rev. Samuel A. Troxell, pastor of the Church, led the devotions, assisted by the President, Dr. James D. Buhrer, and the Stated Clerk, Rev. J. G. Grimmer. Dr. Buhrer, the acting President, preached a fine sermon from Acts 17:6: "These that have turned the world upside down are come hither also." Communion followed, in which all ministers and elders present took part. The roll call marked 18 ministers and 9 elders present. Rev. Dr. Lloyd E. Coblenz was unanimously declared elected President. The pastor, in the name of his congregation, welcomed Classis, to which the President responded appropriately. Elder William C. Beckwith was elected Vice-President, Rev. Alfred Grether Reading Clerk, Rev. Roland Rupp Corresponding Secretary, and Elder Dr. Paul C. Hauser Treasurer.

Parochial reports from all charges were read by the pastors and 14 Elders of the 18 charges answered the usual constitutional questions.

President Elmer R. Hoke, Ph. D., of Catawba College, represented, with great satisfaction to his hearers, the college of which he is the head. This well known and well equipped institution has a faculty of 28 and a student body of 510. For nearly 75 years the school has rendered invaluable service to the cause of religion, education, and civic righteousness. It deserves the support of our Church, and was recommended by Classis to all our people.

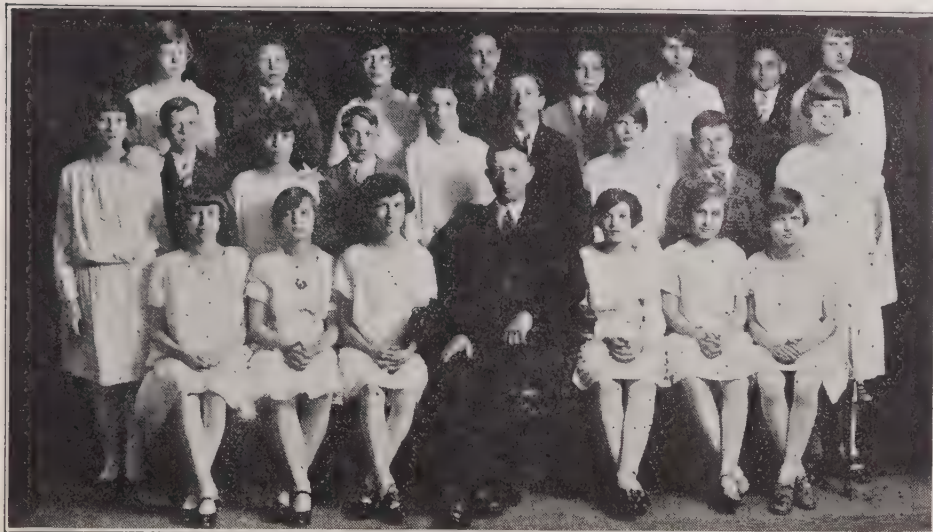
Superintendent Sidney S. Smith of the Hoffman Orphanage, in an able manner and with a warm heart, spoke of the work and needs of that institution, which is warmly recommended by Classis. The Hoffman Home has been caring during the past year for 72 children, and seeks \$25,000 for its maintenance for the year.

Another worthy institution, claiming and asking for the support by the Classis, is the Massanutten Academy at Woodstock, Va., which is trying to raise a fund of \$150,000, of which \$25,000 has been subscribed by J. Frank Harrison, an alumnus of the Academy. The number of students of this school has reached the 200 mark. The institution was likewise recommended by Classis.

The following reports were approved: Overtures, by Rev. Alfred Grether; Home and Foreign Missions, by Dr. Henry H. Ranck; Missionary and Stewardship, by Rev. John R. T. Hedeman; Benevolent Institutions by Rev. James Riley Bergey; State of the Church by Rev. Dr. James D. Buhrer; Minutes of General Synod, Rev. Dr. John L. Barnhart; Minutes of Potomac Synod, by Rev. Dr. Lloyd E. Coblenz; Minutes of Classis, Rev. John G. Grimmer; Religious Services, Rev. S. A. Troxell; Finance Committee, Rev. J. F. Grauel; State of the Church, Rev. Dr. James D. Buhrer; Press, Rev. Dr. Henry C. Schlue-ter. Rev. Mr. Bergey, chairman on benevolent institutions, showed that \$54,659 had been spent in the last year for the relief of ministers and their widows. In this connection Classis recommended that Ministerial Day be observed Nov. 25, with special services.

The report on Home and Foreign Missions as presented by Dr. Ranck set forth the importance of the work of the boards in these fields of labour. Classis devoted a short time in prayer in behalf of our foreign fields and our missionaries. We are confident that a new day is dawning in China; and many signs indicate that it will be an era of unparalleled spiritual





THE 1928 CONFIRMATION CLASS OF FIRST CHURCH, CANTON, OHIO

Rev. R. W. Blemker knows that not the least benefit of catechization is the pastor's getting to know his young people at first hand. Ever after, he can be more helpful to them because he has come to know them.

First Church, Canton, O., Rev. R. W. Blemker, pastor, surrounded by a beautiful human frame. The girl at the extreme upper left-hand corner is the minister's daughter, Margaret. These 23 young people (and one more, not in the picture) constituted the confirmation class; other adult members were welcomed into the fellowship of First Church, bringing the total up to 54 accessions; 20 little children were dedicated in baptism. The pastor's mother in Germany went Home on March 30; the

congregation is glad that their generosity made it possible for Mr. and Mrs. Blemker to visit her three years ago; she had rounded out 72 years of labor and care, of devotion to her family and her Savior. The S. S. attendance on Easter was 804, with an offering of \$328.73. The scenes of Holy Week were reviewed on the evening of April 15, by the pastor's address, illustrated with pictures which he took while in the Holy Land.

progress. A year ago Bolshevism was sweeping over China like a prairie fire. Today both civil and military leaders are doing their utmost to stamp it out. The encouraging sign of the new era lies in the fact that the seeming menace of fiery persecution has purged and purified the loyal and true followers of Jesus Christ, and has prepared the way for greater and better things to come.

The causes of Home Missions, Ministerial Relief and Sustentation Publications and Sunday Schools, were ably and effectively presented by Supt. James M. Mullan, John G. Grimmer, and G. W. Waidner.

Resolutions of thanks to the pastor, ladies, and members of Grace Church for their generous hospitality in the splendid entertainment of Classis were adopted. Rev. Dr. Barnhart was appointed to express the special thanks of Classis to the ladies at the close of the evening dinner.

A special report of the committee appointed last year, submitted by the chairman, Rev. James M. Mullan, on the question of equal rights for women and men in all official positions in the Church, was read, received, considered, and finally adopted.

Student Albert S. Asendorf, a member of St. Paul's Church, Baltimore., Dr. L. E. Coblentz, who graduated with high honors this year at Lancaster Seminary, was examined and licensed to preach the Gospel.

Classis adjourned Wednesday evening at 7:30 o'clock to meet in special session, Monday, November 12th, 1928, at Third Church, Baltimore. It was a pleasant and delightful meeting which will be long remembered.

—Henry C. Schluter.

#### THE GREAT METHODIST CONFERENCE

(A chatty letter about this significant quadrennial gathering, by a member of the Phila. Conference, who is an alumnus

study for ministers, and in the Sunday School literature.

Rev. Dr. L. W. Munhall, of Phila., 85 years old, received an ovation as the only delegate who is a member of the Loyal Legion.

The quadrennial address of the Board of Bishops is universally regarded as a most notable deliverance. It comprises 57 pages of a booklet 5x8 inches.

A clear, clean-cut resolution on Prohibition and the Presidential Election was unanimously adopted and a committee of five Bishops ordered to visit both the Democratic and Republican Conventions, to request them to write into their platforms Prohibition planks, and to nominate only dry candidates.

A president of a university in Texas, in addressing the Conference, spoke of "a man whom a political party is grooming for President, whose nomination will make the solid south a memory."

The increased giving of the two Woman's Missionary Societies of over \$2,000,000 during the quadrennium, is in strong contrast to the decreases reported by all the Boards conducted by men.

The Conference went on record again as unanimously favoring unification with the Methodist Episcopal Church, South, and a commission was ordered on the same.

The Woman's Foreign Missionary Society handled over \$9,000,000 during the past four years, and did it at the small cost of 5½%. The male Boards, it is said, required over 10% to handle their funds.

Secretary Kellogg was heartily commended for his efforts among the nations to outlaw war. And the Conference opposed to militarists' attempt in Congress to push through the so-called big Navy bill.

There is a silent sadness among the delegates, because for the first time in the history of this Church, they are compelled to endure the trial of a Bishop. Bishop Bast, of Denmark, was tried by the lower court in that country for the misuse of funds. He was found guilty. He served three months in jail, though every possible appeal was made for him through able counsel.

Then an ecclesiastical committee examined into the case and found him "not guilty" of misusing funds, but of "un-Christian conduct," and remanded the case to this Conference for final adjudication. A committee of 17 is now examining all the details, behind closed doors, with Bishop McConnell presiding. The cost of this case to the Church, up to the convening of this Conference, is already over \$26,000.

Twenty-five dollars a minute is what the Methodist General Conference in Kansas City, Mo., costs. Total cost to the Church of this law-making body, meeting for four weeks, is \$351,000. And all agree that it is worth it. For the greatest possible problems of kingdom interest are up for solution at this Conference.

To illustrate, Wednesday, May 16th, this Church became "A World Church" in fact as well as name. By a vote of 766 to 64 it voted to doff its paternity in other lands, by adopting an amendment to its Constitution, which when ratified by two-thirds of the 117 annual Conferences, will make the Church no longer an American Methodist body, with "foreign affiliations," but a World Methodist Church with autonomy in various lands. Under this rule the Methodists in other lands will have the power to elect their own bishops, govern their own affairs, and yet be part of the "diversity which is union," even as the divided States in our country are United States federally.

For three hours one day, and for two hours the next day, this all absorbing subject was discussed by at least 30 speakers. Motion after motion to substitute and amend and amend the amendment was made and ably debated and then tabled, and

of Franklin and Marshall, class of '81, the Rev. A. M. Vivien.)

Twenty-five dollars per minute is the cost of the Methodist General Conference now in session in Kansas City, Mo., and it will remain in session during the entire month of May.

The delegates are half ministerial and half lay (40 are women), and these with the college of 40 Bishops, make a total of about 900, who compose this law-making body of this great Church. And they come from 39 countries.

They are meeting in the same hall in which the Republican National Convention will be held next month. Just back of the platform a fine gothic effect of a Church has been produced, giving a truly Churchly appearance. And a pipe organ has been installed for the Conference.

Towards the expenses of the delegates \$3 a day is allowed while here, besides their traveling expenses.

The Bishops sit on the platform and preside in turn over the body. They are not permitted to sit among the delegates, or allowed to take any part in the discussions whatever. This rule is rigidly enforced.

(1) Among the subjects up for discussion are:—Shall Bishops hereafter be elected for life or for a term of eight years? (2) Shall District Superintendents hereafter be elected by the ministers, or appointed, as now, by the Bishops? (3) Admission of laymen into the Annual Conferences (of ministers). (4) The revision of the Hymnal and the Psalter. (5) The so-called "false teaching" in the Church. These and many other questions are now being considered by a dozen large Standing Committees, to which have been submitted over 1,000 memorials on these important questions.

Rev. Dr. H. Paul Sloan, of New Jersey, presented a petition, signed by over 10,000 Methodists from 41 States, asking for action on the "false teaching" in the theological seminaries, and in the course of



finally the Commission's report was adopted unamended by nearly a unanimous vote. Impromptu, the great audience rose and broke into singing, "All Hail the Power of Jesus' Name," with 1,000 spectators applauding the vote. This writes new history into this great Church, Episcopal in form, but more and more becomingly democratic to suit changing needs. All are agreed that this action is worth much more than all it cost. It ought to be said that before being presented to the Conference the subject was discussed for four days in the Commission of 25, 11 of them being from Conferences outside the United States.

And there are other great questions, such as the admission of laymen to the annual Conferences of ministers, which has been struggling on its way for more than a dozen years. And there is the question of limiting the tenure of the Bishops in the same way, either by electing for 8 years, or have the General Conference pass on their continuity in the office every 4 years, as it now practically does with the Agents of the Book Concern, all official secretaries and editors of the Church papers.

Shall the method of selecting the District Superintendents be changed, is another far-reaching subject. Whether they will hereafter be elected by the Annual Conferences or whether the Annual Conferences will be allowed to nominate, and the Bishop still be allowed to appoint from the nominees, no matter, these movements of this great body are all in the direction of a larger democracy. Autocracy, as everywhere, is having hard sledding in this body. The Conference intends that the 18,000 ministers and the more than 4,000,000 members shall more and more direct the affairs of the Church.

For the first time in the history of 150 years the Church has had to try a Bishop. A committee of 17, with Bishop McConnell acting as Chairman, sat behind closed doors for many days carefully reviewing the evidence against Bishop Bast, of Denmark. Their verdict was "guilty of un-Christian and unministerial conduct." He is allowed to continue as a member and minister, but is debarred from exercising the functions of a Bishop. This does not prevent his Annual Conference determining whether to allow him to continue as a minister. This unfortunate affair has cost the Church far more than the many thousands of dollars expended.

#### FRANKLIN AND MARSHALL COLLEGE NOTES

One hundred and five seniors will be graduated from Franklin and Marshall College at the one hundred and forty-first anniversary commencement, June 4, 10.30 A. M., in Hensel Hall. Rev. Robert McGowan, D. D., pastor of the Bellefield Presbyterian Church, Pittsburgh, will make the commencement address. Dr. Charles E. Creitz, '89, pastor of St. Paul's Reformed Church, Reading, Pa., will preach the baccalaureate sermon, Sunday, 10.45 A. M., in Hensel Hall.

Dr. U. Henry Heilman, '60, will pass the College Torch to the senior class representative, symbolizing the passing on of alumni status and privileges.

The Phi Beta Kappa Oration will be delivered by Professor E. S. Cheney, LL.D., of the University of Pennsylvania, Saturday, June 2, at 8.00 P. M., Hensel Hall.

Alumni Day will be celebrated Saturday, June 2, with literary society reunions in the society halls, meeting of the General Alumni Association in the college chapel, and an alumni luncheon in the Biesecker Gymnasium at which about 500 will be served. John A. Hollinger, Ph.D., '03, will be toastmaster, and his class will supply the special stunts for this occasion.

President Henry H. Apple will give a reception to alumni and friends at 9.30 P.

M. on that day, in the Campus House.

Class Day Exercises will be held at 2.30 P. M., Friday, June 1st, with the Green Room Club plays at 8.00 P. M., followed by the Senior Prom.

The meeting of the Reading Alumni Club, held May 11, at the Berkshire Country Club, was the last of a series of fourteen such meetings, held in Chicago, Cleveland, Pittsburgh, Somerset, Altoona, Harrisburg, New York, Philadelphia, Washington, Hagerstown, Allentown, York and Lancaster.

#### CHAUTAQUA NOTES

For Reformed people who contemplate an auto tour of New York State's lake region, or who desire an admirable place for a delightful vacation mixed with opportunities for culture, music and lectures, the beautiful Chautauqua Lake should not be overlooked. On its banks is the widely known Chautauqua Institution with a property investment of two millions of dollars. Here, too, we have a Reformed Church House co-operating with 12 other denominational houses to make the stay a pleasant one. For general information about the entire institution, send for the profusely illustrated pamphlet, "The Chautauquan," containing 80 pages of matter devoted to descriptions and statements concerning the region, latest program information, lists of accommodations, etc., address Press Department, Chautauqua, N. Y.

The hostess of the Church House (Box 866, Chautauqua, N. Y.), in so far as our small rooming facilities permit, will be glad to reserve room for any who notify her in advance. This House is the headquarters for the Reformed people of the country and should be visited to learn just what we are doing for the denomination and its people. The membership dues are \$1.00 per year. Those desiring further information about the Church House, its needs and aims, should address the President of the Board of Directors, Rev. Henry L. Krause, 1804 Morrell St., N. S., Pittsburgh, Pa.

#### PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The 24th Annual Visiting and Donation Day will be held at Phoebe Home, Allentown, on Thursday, June 14th. The Home has recently become the property of the Eastern Synod of the Reformed Church, which is now supporting it.

The Annual Visiting Day brings many people to the Home. The buildings are open for inspection. The Home Auxiliary has tents and booths on the lawn of the Home. A hot roast beef dinner is served. Also supper. These meals are served under a large mess tent and are enjoyed by the visitors. There is a fancy work booth which has a great variety of beautiful and useful things for sale. Ice cream, soft drinks, and home-made candies are also on sale.

At 2 P. M. an interesting program will be rendered and 2 short addresses on the work of the Home by 2 representative ministers will be delivered. An Allentown band will give a concert and assist in the rendering of the program.

This occasion is attractive to many people also because at the Home they will meet many friends and acquaintances who are likewise interested in the benevolent activities of the Home.

#### 108TH SESSION OF ZION'S CLASSIS

The 108th annual meeting of Zion's Classis of the Potomac Synod was held May 13-15 in Bethany Church, New Freedom, Pa., Rev. C. M. Mitzell, pastor. In connection with the opening service, Holy Communion was observed. The liturgical service was in charge of Dr. Edward O. Keen, Revs. Walter Garrett, C. E. Rupp and O. S. Hartman. Rev. J. Edward Kling-

aman, retiring president, preached the sermon on the theme, "A Religion That Is Internal, External and Eternal." Music was rendered by the choir and Misses Kathryn and Violet Mitzell. About 400 persons were in attendance.

Rev. I. A. Raubenhold was elected President of Classis. During the business sessions the following officers were elected: Vice-President, Elder William H. Kuntz; Reading Clerk, Rev. Howard A. Boyer; Corresponding Secretary, Rev. Edward V. Strasbaugh. Dr. Edward O. Keen was re-elected Treasurer, and Rev. Oliver S. Hartman Stated Clerk.

Addresses were made by Dr. William E. Lampe, Dr. Elmer R. Hoke, and Rev. Sidney S. Smith. Two recent graduates of the Theological Seminary at Lancaster, James Kress and George W. Kohler, were examined and licensed. The evening service was in charge of Revs. Irvin A. Raubenhold, W. T. Kaup and Dr. J. Kern McKee. Special music was rendered by the Stiltz Union Male Chorus and a quartet composed of Misses Mitzell, Rev. C. M. Mitzell and George W. Kohler. Several hundred people were in attendance and heard addresses by Drs. William F. DeLong and Jacob G. Rupp. Classis unanimously pledged support to Catawba College. Financial support was voted to the Dillsburg Charge.

At the session on May 15 the following delegates were elected to represent Classis at the meeting of General Synod at Indianapolis, in May, 1919: Ministers primarii, Revs. Irvin A. Raubenhold, J. Edward Klingaman and W. Sherman Kerschner; ministers secundii, Rev. Drs. J. Kern McKee, O. P. Schellhamer and Edward O. Keen; Elders primarii, P. F. Schminke, W. J. Kuntz and T. E. Brooks; Elders secundii, R. A. Paules, W. E. Sprenkle and E. J. Shenberger. J. Edward Klingaman, Jr., son of the pastor of the Dover Charge, was examined and accepted as a ministerial student. Beautiful tribute was paid two of the oldest members of Classis in a report which extended felicitations to Rev. Dr. S. M. Roeder and Rev. Dr. George S. Sorber, on the approaching celebration of the 50th anniversary of their ordination to the ministry. This is printed elsewhere. Rev. Paul D. Yoder spoke on the subject, "Social Service and Rural Work."

Trinity Church, Glen Rock, Rev. S. M. Roeder, pastor, was selected for next year's meeting, which will open May 12, at 7 P. M. The meeting closed with those in attendance voting it one of the most interesting and enthusiastic meetings of Classis they had ever attended.

#### TELL US MORE ABOUT IT ANOTHER CHAT ABOUT THE "FELLOWSHIP TOUR"

It will be quite evident, on the morning of July 19th, that a decidedly new experience is awaiting the members of the Fellowship Tour. It comes even before breakfast! On this morning many of the skirts in the party have disappeared and men and women alike appear in the "knickers," which are the approved costume for national parks. (No, the ladies aren't obliged to wear 'em and many of them won't, but this is the "day of donning" for those who do!) We are at El Portal, Gateway of the Yosemite—the "Valley of Vision."

An hour's drive—just long enough to show us that Yosemite scenery is an entirely new variety—an almost startling variety—and to sharpen our appetite for luncheon—and we are at the big new Ahwahnee Hotel, our valley home. After luncheon we hop into our waiting motor buses and off we go for a wonderful ride—Yosemite Falls and Bridal Veil Falls, with no one able to decide which is the lovelier! Half Dome and Sentinel Rock



and El Capitan, with everyone agreeing that El Capitan is the leader of a most imposing trio of great rocks—El Capitan, which out-towers Gibraltar! Happy Isles—out of a fairy tale! Mirror Lake, in which you expect to see a fairy image!

Night comes quickly—the air grows crisper and more fragrant. The water-falls speak more loudly and a single violin croons as we watch the magic beauty of the “Firefall.” Then, perhaps, we shall laugh as the bears come out to feed and we shall go back to the new type of entertainment which the hotel has provided for us, and we shall sleep, finally, the deep, peaceful sleep which pine-fragrant air gives us.

We shall, likely, grumble when we are called to rise the next morning. It will be early, yet as we come into the dining room we shall see that we are not the only early risers. Everyone seems to have been up—and ready to be off on a day’s adventure for a long time.

Off we go in our big, smoothly riding cars. Up we go to Inspiration Point from which we have a wonderful view of the valley. On we go, through forest glades which make us think of great cathedrals, to the Great Forest—Mariposa Big Trees. Our cars drive through a tree trunk and when we come out we stretch our necks vainly trying to see the tree tops. We stand beside a tree trunk and feel as if we had nibbled one of Alice-in-Wonderland’s “Eat me” cakes and grown very, very small. Here by the giant redwoods egotism disappears—we are breathless with wonder.

Still, we do not lose our appetite. We are quite ready for luncheon, after which

there is another ride, all the way back to Merced, once a headquarter’s camp for the Forty-niners and now our point of departure for San Francisco. “The next time we come, let’s spend a month in Yosemite.”

Late in the evening we have a real thrill—we see the lights of San Francisco. San Francisco! Its very name tingles with adventure! And our hotel is just around the corner from Chinatown—which is near the best hotel district—so if anyone can keep his eyes open a minute longer he may see the gay shops of Grant Street and hear the curious tinkle of strange musical instruments and observe the many Chinese folk (most of whom seem very decidedly American in dress and manner.)

No one can describe San Francisco Bay—and each of us will try! We shall marvel at it, whether fortune shows it in a blue and gold or a gray and silver mood. We shall laugh at the houses which we pass, which justify the definition of “Home—a filling station over a garage.” Golden Gate Park will be interesting, Twin Peaks, climax of our morning drive, will show us the entire city and bay and Mt. Pamalpais and Berkeley and—

We shall have a closer view of Berkeley after luncheon. We shall see the University of California (and take each other’s picture in the Greek Theatre or beside the Campanile), we shall drive through Oakland, where geraniums climb trees like scarlet monkeys, and where Lake Merritt lies blue, dotted with flocks of wild ducks. Twice shall we cross the Bay—and crossing San Francisco Bay is worth the whole cost of the Fellowship Tour.

Meanwhile, you can secure an illustrated copy of the complete itinerary of the Fellowship Tour—July 5 to August 4, with special rates, by writing to Catherine A. Miller, 1505 Race Street, Philadelphia.

(To be continued)

## BETHANY ORPHANS’ HOME

Rev. C. Harry Kehm, Supt.

### Some More Activities

Last week I wrote about the spring activities at the Home. To continue, let me tell you what else we are doing. On the tract of ground behind the office was the place for the storing of our ashes. It was convenient, but did not add very much to the beauty of the surroundings. We have removed the ashes and are busy getting the plot ready for a dahlia and gladiola bed. We believe, after completion, it will go a long way to beautify the back yard of the Administration Building.

It is a pretty large plot of ground and will take a considerable number of bulbs to cover the space. We have some bulbs, but not nearly enough to fill what we hope to call our dahlia and gladiola garden. Perhaps some of the many friends of Bethany have some bulbs left over and do not have any particular place to plant them. Send them along, and when the dahlias and gladiolas are in bloom come to see us and perhaps you can pick out the ones you sent us.

In previous letters we have referred to “Sammy.” “Sammy” is a fine mason

At right—President Wm. F. Curtis, Litt.D.

Below—Mrs. Wm. F. Curtis

The Commencement on June 7 will mark the 20th Anniversary of the great service of President and Mrs. Curtis at Cedar Crest College, Allentown, Pa.





and has done considerable work along his line at the Home. He is very proud of his work done last summer in replacing the stones in the wings of the Yundt Memorial Gateway. He has asked permission to put something on the grounds as his donation to the Home. He is now engaged in building a flower bed, or stone basket, in the lawn in front of the Administration Building. It promises to be very pretty.

The other evening several of the baseball players came to me and asked whether I had any more base balls and bats. They said the last ball had been sewed and sewed and now was beyond sewing. They said, too, that they had only one bat. I wonder whether we could find a Sunday School class of boys who would like to get together and send us some real base balls and a few bats, so that the teams can not only continue their practice, but play each other as scheduled.

About the same time the girls appeared with a plea for tennis balls, and one of the committee said their rackets were worn out. Girls can generally stir up a racket most anytime, but to play tennis they cannot get very far without the proper means for the game. They would appreciate anything anybody would do for them along this line.

#### FAMOUS RELIGIOUS PLAY GIVEN AT CEDAR CREST COLLEGE

Probably the most famous religious play in English, "Everyman," was given by the sophomore English class at Cedar Crest College, Wednesday, May 9, under the direction of Miss Margaret Durkin, who presented the play in much the same style she had seen it given during her student days at Cambridge University, England. It was part of her introductory course in English literature at the college.



Miss Margaret Durkin

The play deals with the coming of Death to Everyman, who asks riches, fellowship, kindred, beauty, strength, and his five senses to accompany on his journey with Death. These characters all refuse; but Good Deeds accompanies him on the perilous trip. The magnificent costuming was as colorful as befitted a medieval play. The dignified rhythms of the drama, its religious setting, and its beauty impressed the audience with those fine traditions of the stage of the past.

The drama, written about the time Columbus discovered America, was originally given about the streets of England during the fourteenth and fifteenth centuries. It was given in those days as a means of religious instruction and also of true enjoyment.

#### Part of Fine Arts Week

"Everyman" was only one of the entertainments at the college Fine Arts Week. On Monday evening the Physical Education Department gave a beautiful exhibition of natural dancing and dances

of the nations of Europe. On Tuesday night there was a recital by the Music, Expression and Voice Departments. Friday featured a piano recital by Miss Katherine Meyers, and Saturday was celebrated by a concert given by Miss Hilda Deighton, contralto soloist of the Madison Avenue Methodist Church, New York City.

#### A GREAT OPPORTUNITY—GRASPED OR GONE?

Another Stewardship Essay Contest has passed into history. The announcement of the winners will presently be made. Preliminary reports have it that greater interest is being shown in this constructive work of the Stewardship Department than in previous years. The requests for literature were more numerous and spread over a wider area than ever before. The essays revealed a marked increase in quantity and a noticeable advance in quality. This augurs well. But with all this there are still so many ministers (many of whom are rated much higher ecclesiastically than the writer), who fail to urge their young people to take a part in this program so fraught with great possibilities to such an extent as to get at least a few of them to write. I received eleven essays from one of my congregations and one from another. I think others could do as much and more if they would. The future of the Church is dependent upon the way the young people are trained. Stewardship is vitally connected with every phase of the Church's life and the key to the solution of many of her most vexing problems. If your people and you did not participate in this contest, WHY NOT?

—John S. Hollenbach.

Manchester, Md.

#### COLUMBIA AND UNION

Columbia University and Union Theological Seminary, by a new arrangement, follow in the way of the University of Chicago with reference to divinity schools. Work in the seminary will count for degrees in the university, and conversely. This closer relationship is of special advantage to prospective missionaries, who will receive greater recognition for their work in foreign fields when they come with an A.B., A.M., or Ph.D. from a non-sectarian university. Union has been enjoying the privilege of Columbia courses for nearly forty years, and President Nicholas Murray Butler says the new agreement, which goes into effect July 1, is a natural result of that co-operation. "The faculty of the seminary now becomes in effect also a non-sectarian University Faculty of Theology, with representation in the University Council, accepting and instructing candidates for the degree of Master of Arts under university regulations and with university control."

It seems not quite accurate to call it a non-sectarian theological faculty, because Union is distinctly modernist as opposed to Fundamentalist in its theology. But that is all right, because Columbia does not assume responsibility for its doctrine. And many subjects are beyond theological doctrine. To set up a theological faculty that would be free from some kind of doctrinal classification is inconceivable, though most Church leaders count their particular faith catholic and complete. When Alexander Hamilton proposed the establishment of a full Faculty of Divinity in Columbia, he wished to include representatives of different religious organizations, though we do not know how inclusive he would have been. Our venture is, not very! But it was then and is now impracticable to have a strictly supra-denominational faculty, because organized religion is taught and controlled by Churches. Men for the ministry will still go to their own Church schools, at least in part, and to such places as Union, Yale, Harvard, and Chicago for

a broader, but strictly speaking, not less definitive and distinctive theological training. These things are the result of the many Church divisions. There were single divinity faculties in the universities of the Middle Ages because there was a single Church.—The Christian Register.

#### WESTMORELAND CLASSIS

The 87th annual sessions of the Classis of Westmoreland were held in the First Church, Youngwood, Pa., beginning May 14. The opening sermon was delivered by Rev. J. L. Yearick, retiring president. Communion services were conducted by the officers of Classis. Dr. H. A. McMurray, of the local congregation, extended a welcome to the delegates and visitors. Rev. A. B. Bauman, D. D., of Johnstown, was elected president.

On Tuesday morning organization of the Classis was completed by the election of Elder T. K. Saylor, Esq., of Johnstown, as vice-president; Rev. H. W. Black, of Derry, as corresponding secretary, and Rev. W. C. Sykes, D. D., of Greensburg, as treasurer. Rev. S. H. Dietzel, Ph.D., of Pleasant Unity, is stated clerk.

Parochial reports indicated a generally hearty condition of the several charges, with one exception. The number of congregations paying the Apportionment in full was below normal. The reason for this in many instances was the economic situation growing out of the troubles in the coal fields. The net gain in membership for the year was 58. There was a slight increase in offerings for benevolences, and a larger gain in contributions for local expenses.

In connection with the evening services Tuesday, two splendid addresses were delivered,—the first by Rev. I. G. Nace, of Akita, Japan, on the subject, "Japan, Things You Want to Know;" the second by Rev. F. C. Seitz, D. D., of Greensburg, on "Building the Home Church."

Among others who spoke on the floor of Classis were Mr. Ralph S. Adams, who represented the rural Church work; Rev. Dr. A. M. Keifer, superintendent of St. Paul's Orphans' and Old Folks' Home; Rev. E. S. Bromer, D. D., professor of practical theology in the Lancaster Theological Seminary; and Dr. Elmer R. Hoke, president of Catawba College, Salisbury, N. C.

With regard to the change in the Constitution, giving women equal rights with men as officers and members of judicatories, the report of the special committee, as follows, was adopted: "The committee can see no sincere objection to the proposed change, and, therefore, recommends that the Stated Clerk notify the Stated Clerk of General Synod that Westmoreland Classis is in hearty accord with the overture of the Eastern Synod and East Pennsylvania Classis, and recommends that the Constitution be so changed as to extend all the privileges now held by the men of the Church to the women of the Church."

The election of delegates and committee members was held Wednesday afternoon, and resulted as follows: For Trustee of Classis, one year—Elder L. F. Barner; for four years, Rev. E. M. Deatrich. Committee on Evangelism, three years—Revs. H. W. Black and V. A. Ruth. Missionary and Stewardship Committee, five years—Rev. P. T. Stonesifer; one year, Elder W. F. Shrum. Delegates to General Synod, Primarii—Revs. I. S. Monn, R. E. Hartman, E. M. Deatrich, W. C. Sykes, D. D.; Elders T. K. Saylor, W. F. Shrum, Adam F. Bartz, W. A. Speicher; Secundi—Revs. L. E. Bair, J. L. Yearick, S. H. Dietzel, Ph.D., V. A. Ruth; Elders L. F. Barner, Wm. M. Geiger, C. W. Walthour, J. J. Jones. Place of next annual meeting—Scottdale, Pa. (Time to be determined by Executive Committee). Delegates to Austintown, Ohio, Rural Church Work Conference—Rev. H. F. Loch, Elder C. W. Walthour.



# Home and Young Folks

## POST MORTEM PRAISES

By Louise E. Thayer

I notice when a fellow dies, no matter what he's been,  
A saintly chap or one whose life was darkly steeped in sin,  
His friends forget the bitter words they spoke but yesterday,  
And now they find a multitude of pretty things to say.

I fancy when I go to rest some one will bring to light  
Some kindly word or goodly act long buried out of sight;

But, if it's all the same to you, just give to me instead

The bouquets while I'm living, and the brickbats when I'm dead.

Don't save your kisses to imprint upon my marble brow,

While countless maledictions are hurled upon me now;

Just say one kindly word to me while I mourn here alone,

And don't save all your eulogy to carve upon a stone.

What do I care if when I'm dead the Bloomingdale Gazette

Gives me a writeup with a cut in mourning borders set;

It will not flatter me a bit, no matter what is said,

So kindly throw your bouquets now, and knock me when I'm dead.

It may be fine, when one is dead, to have the folks talk so,

To have the flowers come in loads from relatives, you know;

It may be nice to have these things from those you leave behind,

But just as far as I'm concerned, I really do not mind,

I'm quite alive and well today, and while I linger here

Lend me a helping hand at times—give me a word of cheer;

Just change the game a little bit; just kindly swap the deck,

For I'll be no judge of flowers when I've cashed in my check.

## Birthday Greetings

Alliene S. DeChant

Because our youth-loving Church is helping our Catawba College, Salisbury, N. C., these April 15-May 30 days, to get \$125,000, and because I recently spent four "off and on" days at Catawba, I want to ask you some "Do You Know That's" about our Southern-most college. (See if father and mother know these "that's") —Do You Know That Catawba has a Ministerial Band? And courses in Religious Education— That the students study Heredity, and make worth-while discoveries in laboratories, under the guidance of Ph.D. teachers? That they spend long hours in their beautiful library? That Zartman Hall (for the girls) is the gift of the W. M. S. of General Synod, and the furnishings of the Social Hall, the gift of the Girls' Missionary Guild? That the Home Economics House is both a joy and an inspiration to the B. S. girls? That Catawba, with its athletic field and new gymnasium, ranks among the first ten of 40 colleges in N. C.? That for the second year, Catawba Blue Masque has won the State-

wide contest in Dramatics, and that the debaters, too, have won State-wide honors? That for 72 years Catawba was at Newton, N. C.? That when Salisbury folks were asked to give Catawba \$50,000 they gave \$150,000? That if Catawba's friends give \$125,000 by June 10, Mr. B. N. Duke, of N. C., will give \$25,000? That Catawba's students asked your Birthday-Missionary Lady earnest questions about the youth of the Orient and the Far East? So, not only these April 15-May 30 days shall we think of Catawba and help her all we can, but, when we are ready for college, especially those of us who live below the Mason and Dixon Line, let us consider heartily, our Catawba. "Success always to Catawba" greetings to all my boys and girls who yearn and are planning to go to college, in order that you may "the better serve."

P. S. Do you know that violets and daffodils bloom at Catawba in early March? There were some on my Zartman Hall bureau the night of March 13!

The effect of the movies on Church-going is shown in this Sunday morning conversation:

Mother: "Hurry dressing, Ethel, dear. Service starts at 8 sharp."

Ethel (age eight): "I can't hurry, mother. Let's go to a temple that is continuous."—Chicago Daily News.

## SCHOOL-BOY HOWLERS

Here are some more school-boy perversions of history which are amusing at least. I wonder how long the school-boy instinct remains. It seems as if newspaper reporters and sometimes newspaper editors had it for a long time.

"My favorite character in English History is Henry VIII; he had six wives and killed them all." "Henry VIII was very fat, besides being married!" "Henry VIII was a very good king, he had plenty of money, he had plenty of wives, and died of ulcers of the legs."

"Elizabeth ascended the throne in 1588, and died in 1560, she did not have a very long reign."

"As the result of colonization in Elizabeth's reign, Raleigh brought smoking into England and had a bucket of cold water thrown on him; and Drake discovered potatoes round the world."

"James I claimed the throne of England through his grandmother because he had no father."

"The Pagans were a contented race until the Christians came among them. A deacon is the lowest kind of a Christian. A monastery is a place of monsters. Marriage is a Sacrament where a priest unites a man and woman in fatal union. The Bible is against bigamy when it says no man can serve two masters. False doctrine is when a doctor gives wrong stuff to a man. St. Paul made three journeys, the last one after his martyrdom."

"Benjamin Franklin produced electricity by rubbing cats backward. Benjamin Franklin was the founder of electricity. America was discovered by the Spinaeh. In 1658 the Pilgrims crossed the ocean, and this was known as Pilgrims' Progress."

"An appendix is a portion of a book, which nobody yet has discovered of any use. An ibex is where you look at the back part of a book to find out anything you want. Gender shows whether a man is masculine, feminine, or neuter. A grass widow is the wife of a vegetarian."—Presbyter Ignotuse in "The Living Church."

The bashful bachelor on the fifth floor recently encountered a neighbor, a young mother, and, wishing to be neighborly asked:

"How is your little girl, Mrs. Jones?"

"My little boy is quite well, I thank you, Mr. Smith," replied the proud mother.

"O, it's a boy!" exclaimed the bachelor, in confusion. "I knew it was one or the other."—Harper's Magazine.

## THE PASTOR SAYS

By John Andrew Holmes

The seat of greatest power on earth is that occupied by the mother in the holy of holies, next to the heart of the child.

Patronizing Elderly Man: "Well, little girl, and what are you going to do when you grow up to be a big woman like your mother?"

Modern Child: "Diet, of course."

—Judge.

"My poor fellow," said the lady, "here is a quarter for you. It must be dreadful to be lame, but just think how much worse it would be if you were blind!"

"Yer right, lady," agreed the beggar, "when I was blind I was always getting counterfeit money."

## Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

## DECORATING THE GRAVES

Text, II Chronicles 34:4, "And strewed it upon the graves."

Memorial Day has come to be a national holiday, and all over the country the graves of departed soldiers and sailors are visited and decorated with flowers and flags. Some persons call the day Decoration Day, but Memorial Day is coming to be the accepted name of the day almost universally.

The words "grave" and "tomb" themselves in their original meaning remind us of the idea of a memorial. Even the word "monument" means a memorial. The Hebrew word "Sheol" and the Greek word "Hades" both mean the unseen state, but are both translated "the grave" in the English version of the Bible.

Remembering the departed and decorating their graves has been common to mankind as far back as history goes.

The Greeks held impressive services at the graves of their departed and decorated them with olives and flowers. The Romans decorated the tombs of their departed friends with wreaths and flowers, especially roses and violets, as the later Latin poets record. The ancient Druids in England celebrated a memorial day about the first of November. Even in China and Japan there exists an ancient festival in honor of the dead.

The Christians have not been behind the heathen in their regard for the resting places of their departed friends. In Roman Catholic countries All Saints' Day and All Souls' Day have been observed for centuries as memorial days. A writer tells us that the Day of the Dead, as it is com-



monly known, is pretty generally observed in France. On All Saints' Day thousands of people stream to the cemeteries carrying thousands of wreaths, and the cemeteries are one mass of brilliant colors and of moving throngs of people. Not even the remotest corner of the potter's field is neglected.

Our own Memorial Day had its real beginning in the South. In 1867, two years after the close of the Civil War, the women of Mississippi strewed flowers upon the graves not only of the confederate soldiers, but also upon the graves of the Union soldiers, who had died in battle and in prison. As the news of this touching tribute flashed over the North it aroused a feeling of tenderness and love which went far toward healing the breach between the North and the South.

But this incident produced no practical or permanent results. However, in 1868, sixty years ago, the National Commander of the Grand Army of the Republic, General John A. Logan, issued an order, naming the 30th of May, 1868, "for the purpose of strewing with flowers or otherwise decorating the graves of comrades who died in defense of their country during the late rebellion, and whose bodies now lie in almost every city, village, or hamlet churchyard in the land." And he added: "It is the purpose of the Commander-in-Chief to inaugurate this observance with the hope that it will be kept up from year to year while a survivor of the war remains to honor the memory of the departed."

The observance of Memorial Day has become pretty general throughout our country, in most cases on the 30th of May and in a few cases on some day near to that date.

Our public schools observe the day, usually on the day preceding Memorial Day, with special exercises in which the flag is saluted, patriotic hymns are sung, appropriate recitations or readings are given, and an address is given in which the meaning and spirit of the day are explained.

On Memorial Day special services are held in nearly all the cemeteries of the country where soldiers or sailors are buried, the few surviving veterans of the Civil War who are able to do so taking part, assisted by the Sons of Veterans and the Veterans of Foreign Wars. Martial and patriotic music is generally furnished by a band, sometimes Abraham Lincoln's Gettysburg address is read or recited, and often other appropriate addresses are given. The graves are then decorated with the emblem of the Grand Army of the Republic to which an American flag is attached, and flowers are placed upon or strewn over the graves.

Someone has written the following beautiful Decoration Day hymn which is sometimes sung in connection with the exercises:

"Cover them over with beautiful flow'rs,  
Deck them with garlands those brothers  
of ours,  
Lying so silent by night and by day,  
Sleeping the years of their manhood  
away.  
Give them the meed they have won in the  
past;  
Give them the honors their future fore-  
cast;  
Give them the chaplets they won in the  
strife;  
Give them the laurels they lost with  
their life.

Chorus:

Cover them over, yes, cover them over,  
Parent and husband, brother and lover,  
Crown in your hearts those dead heroes  
of ours  
Cover them over with beautiful flowers.

Cover the hearts that have beaten so  
high,

Beaten with hopes that were doomed but  
to die;  
Hearts that have burned in the heart of  
the fray;  
Hearts that have yearned for the home  
far away.

Once they were glowing with friendship  
and love

Now their great souls have gone soaring  
above;

Bravely their blood to the nation they  
gave,

Then in her bosom they found them a  
grave.

Cover the thousands who sleep far away,  
Sleep where their friends cannot find  
them today,

They, who in mountain and hillside and  
dell,

Rest where they wearied, and lie where  
they fell.

Softly the grass blades creep round their  
repose;

Sweetly above them the wild flowret  
blows;

Zephyrs of freedom fly gently o'erhead,  
Whispering prayers for the patriot dead.

When the long years have rolled slowly  
away

E'en to the dawn of earth's funeral day;  
When, at the angel's loud trumpet and  
tread,

Rise up the faces and forms of the dead,  
When the great world its last judgment  
awaits;

When the blue sky shall open its gates,  
And our long columns march silently  
through,

Past the Great Captain for final review.

Chorus:

Blessings for garlands shall cover them  
over,

Parent and husband, brother and lover,  
God will reward those dead heroes of  
ours,

Cover them over with beautiful flowers."

Memorial Day has become a day of much wider observance and deeper meaning than was at first dreamed of. Instead of being limited to the remembrance and decoration of the graves of our departed soldiers and sailors, it has become a day for the remembrance and adornment of the graves of all the loved ones who have departed, and there is scarcely a grave in our country, at least where any loved ones survive to attend to the matter, that is not decorated in some way with plants or flowers. On Memorial Day our cemeteries are transformed into veritable flower gardens.

But we do not visit and decorate the graves of our loved ones who have departed from us because we think that they are in the grave. We know that they are not dead and buried, but that the graves contain the bodies, the earthly houses, in which they once lived. We laid away their bodies reverently into the earth from which they were taken, and they have returned to earth again. In loving memory of our departed we keep their graves green, and with loving hands we decorate them with beautiful flowers, but we look beyond the graves to the mansions in the Father's house where they have gone to abide with Christ.

We take Christ at His word when He says: "In My Father's house are many mansions, if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am, there ye may be also."

Our loved ones are with Christ and are in many respects like Christ. Christ is not dead, therefore, our loved ones are not dead. He is the resurrection and the life, and they live in Him. Christ is not in the grave, therefore, they are not in the grave. He came forth from the tomb bringing life

and immortality to light. Christ is in heaven, therefore, they are in heaven, for they are with Him. Let us remember and cherish and adorn their graves, but let us look beyond the grave to the Home where we hope to meet them some day.

"In your sermon you spoke of a baby as a new wave on the ocean of life," remarked Mr. Younghusband.

"Quite so," replied the clergyman. "A poetical figure of speech."

"Don't you think," suggested the harassed member of his flock, "that a fresh squall would hit the mark better?"  
—Ideas.



## Bible Thought This Week

A SAFE RETREAT:—Be  
Thou my strong habitation,  
whereunto I may continually resort; Thou  
hast given commandment to save me; for  
Thou art my rock and my fortress.—Psa.  
71:3.

### YOU ANSWER IT

"Where can a man buy a cap for his knees  
Or keys for the locks of his hair?  
Can his eyes be called an academy  
Because there are pupils there?  
In the crown of his head what jewels  
are found,  
Or who crossed the bridge of his nose?  
Do the calves of his legs become hungry  
at times  
And devour the corns on his toes?  
Can the crooks of his elbows be sent to  
jail?  
Where's the shade from the palms of  
his hands?  
Or how does he sharpen his shoulder  
blades?  
Oh, I'm blowed if I understand!"  
—Answers.

### MOTHERSINGERS

By Vera King Clark

Chairman, Committee on Music, Ohio Con-  
gress of Parents and Teachers

When Mother sings  
At eventide,  
Beneath a lamp's soft gleams—  
Her lullaby is baby's boat  
Into the land of dreams.

When Mother sings,  
A childish task  
Is made to seem like play—  
And childish quarrels, hurts and woes  
Depart in magic way.

When Mother sings,  
The doubts and fears  
That Life oft-times imparts  
Are banished, for her cheerfulness  
Puts song into our hearts.

Show me a home of happiness,  
With strife and discord rare,  
And I will wager half my life  
There's a singing mother there.

## PUZZLE BOX

ANSWERS TO—ALPHABET WORDS  
ENDING IN "AGE"

1. Adage; 2. Bandage; 3. Cabbage; 4. Disparage; 5. Equipage; 6. Foliage; 7. Garage; 8. Hostage; 9. Image; 10. Jailage; 11. Keelage; 12. Lineage; 13. Manage; 14. Nonage; 15. Orphanage; 16. Pillage; 17. Quayage; 18. Rummage; 19. Shortage; 20. Tillage; 21. Umbrage; 22. Vintage; 23. Wreckage; 24. (None); 25. Yardage; 26. (None).



## PUT ON YOUR THINKING "CAP"

1. A South American monkey.
2. Has ability to contain.
3. To seize or carry off.
4. From head to foot.
5. One held in restraint.
6. A certain form of attraction.
7. Apt to find fault.
8. It stands chief in the U. S.
9. A title or heading.
10. Where the U. S. Congress meets.
11. He is in command.
12. The 10th sign of the zodiac.
13. Take your quinine in it.
14. Another name for red pepper.
15. When your boat upsets.
16. The stone that crowns.

—A. M. S.

## WHEN MA GETS ROUGH

By Merrimac, in the Watchword

I guess I got the bestest Ma a feller ever had,  
But, gee! sometimes she treats me rough,  
but 'tain't cause she is mad.  
But she don't pay no 'tention to my yells  
or to my tears,  
When just before I go to school, she scrubs  
my neck and ears.  
She says I get so dirty, an' she don't under-  
stand,  
But she don't know about the cave the  
gang dug in the sand;  
She thinks 'at we jes' sit around er mebbe  
play baseball,  
She never was a boy, you see, an' girls  
don't know, at all.  
Now, Pa, he stands around an' grins, when-  
ever Ma gets rough,  
An' sometimes Pa, he says to me, "Ol  
man, I know it's tough,  
But gan'ma used to do the same, so it's  
no use to cry,  
'Cause Ma can see a dirty neck with on'y  
half an eye."  
When I grow up, and have a boy, I betcha  
I won't low  
His Ma to be so awful rough, as my Ma is  
right now.  
'F course I wouldn't want my boy as dirty  
as I get,  
But you can betcher life my boy'll not be  
raised a pet.

## VERY MODEST

A minister on his summer vacation was asked to preach in a local Church.

He replied: "Well, well; this is very unexpected. I did not intend to do any preaching during my vacation. By the way, would you—ah—like to have a cut of myself? Unthinkingly I happened to put one in my grip."—Now and Then.

## HENRY GRADY AND HIS MOTHER

"One day Henry Grady left his editorial room and went to his old home to see his mother. His first words were: 'Mother, I have lost my religion and I have come back to you where I first found God, that you might lead me to Him again.' She took him upon her knee and told him Bible stories, singing lullaby songs to him. She gave him his bread and milk at the table as when a boy; leading him upstairs to bed she said, 'Now pray the same prayer, Now I lay me down to sleep.' In the morning the son said, 'It's all right, mother, I've found Him again where I found Him in my childhood.' And with great joy he went away to his office work. Are you a wanderer from your mother's Christ? Return to her and to Him; go back to the starting place."

The King's Business.

A little girl heard with amazement that she was to start to school this fall. "Why, mother," she protested, "I can't go to school. I don't even know how to read or write."—El Dorado Times.

Edith had just returned from her first ride behind the new horse.

"Well, how do you like it?" asked her mother, as the little child came running in.

"Oh, mamma!" she cried, "it's the best turnarounder you ever saw."

## HIS MOTHER IN HER HOOD OF BLUE

Lizette Woodworth Reese

When Jesus was a little thing,

His mother, in her hood of blue,  
Called to Him through the dusk of spring,  
"Jesus, my Jesus, where are you?"

Caught in a gust of whirling bloom,

She stood a moment at the door,  
Then lit the candle in the room,  
In its pink earthen bowl of yore.

The little Jesus saw it all—

The blur of yellow in the street;  
The fair trees by the tumbling wall;  
The shadowy other lads, whose feet

Struck a quick noise from out the grass;

He saw, dim in the half-lit air,  
As one sees folk within a glass,  
His mother with a candle there.  
"Jesus! Jesus!"

When He a weary man became,

I think, as He went to and fro,  
He heard her calling just the same  
Across the dusk of long ago.  
"Jesus!"

For men were tired that had been bold;

And strange indeed this should befall—  
One day so hot, one day so cold—  
But mothers never change at all.  
"Jesus!"

From "The Girl's Every Day Book."

## Family Altar Column

The Rev. Urban Clinton Gutelius

May 28 to June 3.

Practical Thought: "The Disciple Is As His Lord."

Memory Hymn: "When Morning Gilds the Skies."

**A Correction:** In our comments on the Scripture Lesson for Saturday, May 19th, last, there was an unintentional "slip of the pen." We should have said, "three two-cent stamps" instead of "one two-cent stamp" a day.

**An Observation:** It may be of interest to the readers of this column to know that the Laymen's League of Pennsylvania, with headquarters in Philadelphia, suggests "Seven Reasons" why the Family Altar should be established and maintained in our homes. Here they are:—

1. A Family Altar in your home will send you forth to your daily tasks with a cheerful heart, stronger for work, truer to duty and more determined to glorify God.

2. A Family Altar in your home will bring you strength to meet discouragements, disappointments and unexpected adversities.

3. A Family Altar in your home will make you conscious throughout each day of the sustaining companionship of Christ.

4. A Family Altar in your home will sweeten your home life, resolve misunderstandings and relieve friction.

5. A Family Altar in your home will largely determine the eternal salvation of your children.

6. A Family Altar in your home will assist the work of your Pastor and stimulate the life of your Church.

7. A Family Altar in your home will be an example to other homes for a richer life of service and devotion to God.

Monday, May 28—The Betrayal Announced. Read Mark 14:17-25.

The Eleven seem to have been wholly unaware of the intentions of Judas to betray Christ. As they earnestly and solemnly celebrated the Passover in that "prepared" room on Thursday evening of Holy Week they were not prepared to hear an announcement calculated both to startle and to sadden them. So bad was the news that they were amazed and incredulous. Could one of their number be so base as to commit such a cowardly act? It seemed so impossible that they wondered whether they were sane or insane, and they began to say one to the other, "Is it I? Is it I? Is it I?" To their credit it must be said that their minds were so sensitive to the import and nature of "bad news" that they did not remain callous to the horror and heinousness of it all. They recognized the enormity of Judas' sin in betraying the sacredness of fraternal fellowship.

**Prayer:** Dear Savior, as we fellowship with Thee from day to day, in drinking and eating, in thinking and working, keep us true and loyal to Thyself. May we not become callous to the evil influences that may be round about us. Guard us against those who may become our foes in our own households, and fortify us against the shock and strain of sad news and of bad news. For Thy Name's sake. Amen.

Tuesday, May 29—The Prayer in the Garden. Read Mark 14:32-42.

Jesus here presents a phase and aspect of prayer that we are prone to overlook. As He prayed He began to be "sore amazed"—sore troubled, nearly overwhelmed with strange feelings. "Heavy"—the root of this word suggests being absent from home. "Exceeding sorrowful unto death"—not physical suffering, but anguish of soul. True prayer is really difficult and costly. Perhaps this is one of the reasons many fail to pray. Perhaps this, too, is one of the reasons the Family Altar is not so popular in our various homes. But prayer in all its phases is always worth infinitely more than it costs. The fact is that in the awful crises of human life prayer is the only final instrumentality at our disposal for success and victory.

**Prayer:** Lord, teach us to pray! To pray without ceasing, to pray fervently, to pray hard! Grant us the wisdom and foresight to seek Thee when Thou mayest be found, to call Thee when Thou art near. Like Thy Servant, Jacob, may we wrestle with Thee in prayer until Thou canst answer us and dost bless us. Amen.

Wednesday, May 30—The Passover. Read Ex. 12:21-26.

This Scripture is exceedingly rich in symbolism. (1) The Passover lamb had to be tested 4 days and to be found without blemish. Jesus Christ was tested for three years by the bitterest enemies and they found no fault in Him. (2) Though without blemish the lamb had to be slain. So He was the Perfect Lamb slain from the foundation of the world. (3) The blood of the lamb had to be applied—to lintel and doorpost. So the life of Jesus Christ must be appropriated on our part by faith. (4) The blood thus applied constituted a protection from judgment. Jesus Christ, the Righteous, is the propitiation for the sins of the whole world. (5) The feast of the Passover was a memorial to be observed as an ordinance forever. So in the Lord's Supper we are to show forth His death until He come to consummate the Kingdom of God.

**Prayer:** O Lamb of God that takest away the sin of the world, be Thou our Passover today. May the doors of our hearts be so protected by purity and holi-



ness that the angel of sin and death shall not find entrance to destroy body and soul. May we ever hunger and thirst after righteousness so that Thou mayest nourish us unto everlasting life. Amen.

**Thursday, May 31—The Suffering High Priest.** Read Heb. 5:1-10.

The seventh verse of this passage is a remarkable corroboration of what we noted on Tuesday last in our comments on the "cost of prayer." As we read on we discover the inestimable cost of perfection. viz: personal obedience by the things that must be suffered even as a Son. As we thus behold our suffering High Priest we should, (1) Be filled with a sense of adoring gratitude, (2) Possess an intense desire to imitate Him, (3) Realize how the perfection of His obedience covers our innumerable imperfections, (4) Be ambitious to fulfil the priesthood of humble believers in the Church militant and then later in the Church triumphant.

**Prayer:** Most Merciful Savior, Who art a High Priest touched with a feeling of our infirmities and Who hast attained perfection by the things which Thou hast suffered, plan our lives for us. Save us from regret, from despair, and from a sense of failure. May we always realize that it behooves us, like Thee, to suffer many things in order that we may reach Thy fullness and stature. Through Thine own merits, O Lord, we ask this. Amen.

**Friday, June 1—Comfort for Christ's Followers.** Read Matt. 10:24-33.

These words plainly indicate that the Lord clearly foresaw what would happen to His followers as they would go preaching repentance and righteousness. Inevitably they would awaken antagonism and arouse opposition. Their spirit and doctrine would be diametrically opposite to the spirit and doctrine of the "governors and kings" of their day. Anticipating this unavoidable persecution Jesus mercifully forewarned the Twelve. He also wisely comforts them with these two observations:—"He that endureth to the end shall be saved" and "Fear not them that kill the body, but are not able to kill the soul." Do you and I ever have occasion to refer to these words of comfort and encouragement? If not, why not? Zwingli had. Are we better than he? Are we above our Master? "Who follows in His train?" Assuming that we are being persecuted for righteousness' sake let our prayer be that of the poet:—

**Prayer:**  
O Thou from Whom all goodness flows,

I lift my heart to Thee;  
In all my sorrows, conflicts, woes,  
O Lord, remember me. Amen.

**Saturday, June 2—Christ's High Priestly Prayer.** Read John 17:1-10.

After a sermon, a prayer. The most remarkable of our Lord's discourses is followed by the most remarkable of His recorded prayers. Luther says:—"Plain and artless as is the language, it is so deep, rich and wide, that no one can find its bottom or extent." First, He prays for Himself, then for the whole Church. For it He implores four principal things:—(1) The preservation of true doctrine. (2) The preservation of concord. (3) The application of His sacrifice. (4) The investment of His Church with life, joy and glory. This prayer was read to Bossuet and Knox on their dying beds. Shall it be read for us?

**Prayer:** O Thou Righteous and Holy God, we thank Thee that Thou art able to save them to the uttermost that come unto Thee through that Great High Priest Who ever liveth to make intercession for us. Help us to draw near unto Thee with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. In His Name. Amen.

**Sunday, June 3—Prayer For Deliverance.** Read Psalm 22:1-21.

The first thing that attracts our attention in reading this Psalm is that verse 18 is quoted by the evangelists in describing the crucifixion. Second, verse one was quoted by Jesus as He suffered on the Cross. Then, too, the topic of this meditation today is in perfect harmony with the Sunday School Lesson for this Sunday, because in this lesson Jesus is represented as praying for deliverance from the Cup in the Garden of Gethsemane. The most important point for us to note, however, is that God does deliver those who put their trust in Him. In a most marvelous way He delivered His Son and through the resurrection from the dead. And this is a sure pledge and guarantee that He will also deliver us from the bondage of sin and the terror of death. Confidently we can say, "O death where is thy sting, O grave, where is thy victory?"

**Prayer:** Thanks be to Thee, O God, Who giveth us the victory through our Lord Jesus Christ. In our Gethsemanes give us the grace to say, "Howbeit, not what I will, but what Thou wilt." Help us to be faithful unto death that no man may take from us our crown. Amen.

# ANNOUNCING

## The "Junior Church School Hymnal"

The Junior Church School Hymnal is the first of a series of graded hymn books to be published for the Church School and in conformity with the "Age Group" program.

### A PROGRAM BOOK

The hymnal is distinctive in the fact that it is correlated with the Junior Program, reflects its aims and purposes, and provides materials that were long lacking in the realization of its objectives. The Junior Church School Hymnal is a program book, and on that account, it is believed will be welcomed by all who desire to give boys and girls a deepened and enriched experience of the Christian life.

### BOOK OF WORSHIP

Because training in worship is fundamental in the Church's program of Christian nurture, the Junior Church School Hymnal contains typical services of worship. These are most suggestive to leaders who desire counsel and help. They incorporate and express the objectives outlined in the Junior Program. Supplementing them, the volume includes collects and prayers, religious poetry, hymn stories and teaching hints. This material is so arranged that it lends itself to program building.

### MINDFUL OF JUNIOR CHOIRS

Inasmuch as many Churches have organized Junior Choirs, the hymnal also includes a section of anthems to form the nucleus of a Junior Choir's repertoire. The section is sufficiently large and varied to encourage workers to organize choirs and gives them material to carry them for some time. In this section are represented some of the best known writers and composers of the day.

### INSTRUMENTAL MATERIAL

A very helpful section in the Junior Church School Hymnal is that dealing with instrumental music. This provides signals, preludes and postludes for the Junior School.

### FOR THE FAMILY CIRCLE

Without a healthy religious life in the home, the Church's program of nurture is dissipated. The Junior Church School Hymnal is a "First Aid" book in family worship. For this purpose the Teacher's edition is suggested.

### TWO EDITIONS

The hymnal is published in two editions; one for the teacher, and one for the scholar. The teacher's edition contains about forty pages of additional material, and includes collects and prayers for school worship and private devotions, religious poetry, hymn stories and teaching hints.

### COMMENDATION OF THE HYMNAL

"Junior Workers will hail with delight this Hymnal. We have been waiting long for just this type of book. It will be a privilege to use it in establishing Christ-like ideals in the lives of our Juniors."

—Miss Margaret L. String,  
Director of Children's Work in  
the Reformed Church in U. S.

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Scholar's Edition, 90c. - 75c in quantities

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## ADDITIONAL NEWS IN BRIEF

(Continued from Front)

The bulletin of The Wooster Avenue Church, Akron, O., Rev. H. B. Diefenbach, pastor, includes a list of all members who have paid in full their pledges for the year. The receipts for the month of April were \$1,338.35.

Jefferson Charge, Codorus, Pa., Rev. Paul D. Yoder, pastor, received 23 by confirmation, 5 by letter and 1 by re-profession. The offering of the 3 congregations was: current expenses, \$808.37; Apportionment, \$555.89.

The Commencement Exercises of the Union Theological Seminary, New York, will take place May 27-29. The Graduation Exercises will be on the evening of Tuesday, May 29, when addresses will be made by President Coffin and Professor Hugh Black.

Salem Church, Harrisburg, Pa., Rev. T. F. Herman, supply pastor. A young people's conference with Dr. Herman has resulted in planning for the young people to

take an active part in the program on Sunday evenings, when a special series of sermons will be preached. 52 attended the Wednesday evening service on May 9.

St. Mark's Memorial Church, Pittsburgh, Pa., Rev. J. Grant Walter, pastor. Mrs. Paul C. Wolff presented to the Church a beautiful altar cloth which she had made. The Men's Club had the pleasure of hearing a talk by Mr. Kantner at its meeting on April 19. The Philathea Society contributed \$25 toward benevolences. All obligations of the Church were met in full and the new year starts with a clean sheet.

The International Magna Charta Day Association is arranging for the annual observance on June 15 of Magna Charta Day, as the Inter-Dependence Day of the 7 English-speaking nations. Its purpose is to keep vibrant English-speaking international good-will. It is believed that these English-speaking nations carry a greater responsibility for the peace of the world than any other group, and it is



hoped that the third Sunday in June may be used to magnify this responsibility. Those who are interested can secure further information by addressing the Founder-Secretary, Dr. J. W. Hamilton, 740 Fuller Ave., St. Paul, Minn.

The Commencement exercises of Mission House Theological Seminary were held at Ebenezer Church, Sheboygan, Wis., Rev. E. H. Opperman, pastor, on Sunday May 6, at 10 A. M. The invocation was made by Dr. John C. Horning, the Scripture Lesson was read by Dr. J. Friedli and prayer was offered by Dr. L. Hessert. The commencement address was made by Dr. Allen R. Bartholomew, Conferring of Degrees and Awards and Valedictory words by President Darms. The closing prayer was made by Dr. Frank Grether and the benediction was pronounced by Dr. B. S. Stern. Special music was rendered by Mrs. Elsa Bauer, the choir, Ed. M. Read and Mrs. Albert Boedeker, organist.

Any Church may now put on a Ten Weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost. The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive new series, at so low a price that distribution to an entire Church through 10 weeks costs only 2 cents and a half per family. A complete set of samples and full particulars will be sent for 30 cents. This includes two playlets, a Tithing Account Book, Winning Financial Freedom, and Adventures in Tithing. Please give your denomination; also mention the "Messenger." The Layman Company, 730 Rush Street, Chicago, Ill.

Mother's Day was observed May 13 in St. Mark's S. S., Reading, Pa., Rev. Gustav R. Poetter, with a special service, in which singing, led by Estelle K. Krick, was an interesting feature. The address was delivered by Miss Mildred R. Runyeon, of the faculty of the Senior High School. Several readings were given by Primary scholars. At the morning Church worship the pastor preached on "Honoring Mothers and Fathers," based on Exodus 20:12. Judge Forrest R. Shanaman, of the Court of Common Pleas, spoke at the Senior Christian Endeavor Society at night. During the Classical year 88½% of members of the congregation communed in the pews. There were added to the congregation 115 members. The total benevolence for year was \$4,673.41; for congregational purposes, \$16,217.47; total, \$20,890.88.

We are indebted to our friend, Hon. George Bareis, of Canal Winchester, O., for a copy of the very interesting article in the "Columbus Dispatch" of May 7 on the subject, "The Fisherman of Basil and Heidelberg." This article written by Mr. Lewis K. Cook, tells the story of the great service of Henry Leonard, later known as "The Fisherman," who did so much in the early days of Heidelberg College to secure the friends and the funds needed to maintain that important work during the day of small things. The Editor recalls the wonderful pageant, "Dreams and Visions," given at the 75th anniversary of Heidelberg in June, 1925, in which no other historical character appeared so often nor to such good purpose as did "The Fisherman." The name of Henry Leonard is one of those which deserves to be remembered in the history of the Reformed Church.

The 7th annual parochial report of E. Market St. Church, Akron, O., Rev. Wm. E. Troup, pastor, shows 133 accessions for the year and 43 losses, a net gain of 90 and a present membership of exactly 600. Membership 7 years ago was 224. The pastor officiated at 14 funerals, 14 weddings, 22 infant baptisms, and 33 adult baptisms during the year. Apportionment paid in full for 21 successive years, every

year since organization. Building debt reduced to \$24,000. Mid-week service is one of the most encouraging phases of the work. Attendance ranged from 35 to 55 throughout the year. No sensational methods were used—only gospel singing, the ministry of the Word, and folks upon their knees in prayer. This Church will banquet the Men's Brotherhood of Akron and vicinity on May 18. Hon. Martin L. Davey is scheduled to speak.

The placing of brass and bronze inscription plates on a number of gifts, in St. John's Church, Mifflinburg, Pa., Rev. Russell D. Custer, pastor, marks the culmination of their presentment by a number of Church School classes and Church organizations. These gifts include: a Dietz Unit-type bronze bulletin board, with suitable supports, placed by 3 classes of men; a 6x3 silk American flag, with standard, gold eagle and tripod, placed by 2 classes of women; a 6x3 silk Christian flag, with standard, gold spear head and tripod, presented by 5 Intermediate and Senior classes; a bronze pulpit lamp, the gift of one of the women's classes; a bronze organ lamp, placed by the choir; and 2 beautiful flower receptacles, presented by the Altruist Bible Class. These were formally presented and consecrated at a previous service arranged for this purpose. Gift plates have also been placed on the altar, baptismal font and hymn boards presented to the congregation in 1903.

On Apr. 25 a reception was held in honor of Miss Yamaguchi, the Doll Messenger of Good Will of Japan, in the S. S. room of First Church, Reading, Pa., Rev. D. J. Wetzel, pastor. The reception included a Tea from 5 to 8, and a program by the Guilds and Bands of Reading Classis. The platform, where Miss Yamaguchi was receiving on a revolving stand, was especially attractive with lights, parasols, blossoms and flags. Those who took part in the program were: Mrs. J. T. Tyson, Norman Homis, Robert Rhodes, Mrs. Elmer Moser, Erma Snyder, Mrs. Warren Berry, Mrs. Milton Gerhard, Jean Keck, Betty Dickert, Ellen Smith, Lois Solley, Margaret Hoffer, Bernice Feitz, Arlene Kilpatrick, Dorothy Pease, Mary Boyer, Marion Smith, Ruth Shollenberger, Gladys Regnar, and Ruth Leinig. A committee of 1 member from each local society co-operated splendidly to make the affair a success.

Cedar Crest College Commencement activities start with the Junior Promenade at 9 P. M. on June 1. The Academic Procession will be held on Sunday, June 3, at 3:45 o'clock, and at 4 o'clock an address will be given by Dr. H. M. J. Klein at the Baccalaureate Service. Even Song at 5 P. M. On Monday, June 4, the Greek play, "Antigone," will be presented at 3:30 P. M. Ivy Exercises will be held at 9 A. M. on Tuesday, on the campus; at 10 A. M. Greek Games will be played on the Athletic Field, and the Class Night Program will be presented at 8 P. M. in the Main Hall. The Annual Meeting of the Board of Trustees will be held at 11 A. M. on Wednesday, June 6, in College Hall. From 2 to 5 P. M. a Garden Party will be held on the Campus, and at 6 o'clock the Alumni Association will have its Triennial Banquet. On Thursday at 10 A. M. the Academic Procession will be made to Recreation Hall, and at 10:30 the Commencement Address will be made in Deitz Hall by Dr. Paul S. Leinbach, Editor of the "Messenger."

Rising Sun Church, Ind., Rev. Sam R. Brenner, pastor, has experienced a great year of prosperity. The physical equipment was greatly bettered by enlarging the altar, re-carpeting the auditorium, purchasing an additional piano, and by the excavation of a basement where the space is being utilized. The grounds were recently beautified by the planting of 14

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trees. Financially this was the best year in the history of the congregation. Missionary and Benevolent apportionment was met in full for the first time. The total benevolence given lacked \$50 of doubling the amount given last year. The total amount given for all purposes was 63% more this year than last year. Attendance at both the morning and evening services has shown a steady increase; average at the morning service, 149 or 62%, and in the evening an average of 138 or 58%. 87% of the membership communed within the year. 18 new members were received, making a total of 248 members.

St. Mark's Sunday School, Reading, Pa., Rev. Gustav R. Poetter, pastor, celebrated its 45th anniversary on May 6, with special services. Charles R. Krick and Isaac J. Zinn, General Superintendents, were in



charge, assisted by the pastor. Rev. H. Y. Stoner, the first pastor, the guest of honor, delivered the principal address. R. Monroe Hoffman, the oldest living former superintendent, was present, with his wife, once a teacher in the early struggles of the School. Paul K. Leinbach, a former superintendent, was present and delivered appropriate greetings. A beautiful basket of roses was presented to the heirs of Rev. Henry Mosser, D. D., who organized the School, when pastor of the First Church, on May 6, 1883, with 40 in attendance. The Rev. H. Y. Stoner also received a beautiful basket of roses. The present membership is 1,200. The musical features were under the direction of Estelle K. Kriek, who was assisted by a brass orchestra. A letter from the Rev. Charles E. Schaeffer, D. D., the second pastor, expressing his cordial greetings and congratulations, was read by the pastor. Many former officers, teachers and scholars united in the home-coming feature of the day.

A double anniversary was observed in Trinity Church, Philadelphia, Pa., Rev. Purd E. Deitz, pastor, on April 22, which was the occasion of the 61st year since the founding and 16 years on the present site. In the morning, anthems were sung by the chorus and quartet and in the afternoon at 2:30 there was special music by Mr. John F. W. Stock, Mr. William A. Murdock, and the orchestra. A substantial anniversary gift of a \$5,000 Permanent Fund was presented to the Church by Mr. H. M. Housekeeper, who has been a member of the Church since the beginning year. On April 29 the Women's Symphony Orchestra, under the direction of Mr. J. W. F. Leman, rendered a program at the afternoon service. This was also Ladies' and Girls' Day. The afternoon program of May 6 included special selections by St. James' Male Quartet, and the Bugle and Drum Corps of Scout Troop 87. A concert under the auspices of the T. R. Band will be given on June 14. On Mothers' Day, Mother Moore, with United States Soldiers, Marines and Sailors, was in attendance. Special numbers by the Arion Mixed Quartet, and an address by Mrs. William E. Hoy were included in the special program. Teachers' Day will be observed on May 20 and a suitable Memorial Day program will be presented on May 27.

Salem Church, Allentown, Pa., Rev. W. F. Kosman, pastor. The concert sponsored by the Chancel Choir and given in the Lyric Theatre on Friday, April 13, proved to be the artistic event of the season in Lehigh Valley. The choir sang splendidly under the direction of Professor Unger and the numbers by Martinelli and Miss Ada Paggi completely captivated the audience. The recent issue of "The Christian Forum," the Church paper edited by the young people, contains the names and addresses of the 89 new members. On Sunday evening, May 6th, there was a special New-Member Service. Mother's Day service was held in the morning of May 13, and in the evening an unusually interesting service of a civic nature commemorating the 100,000 population Jubilee of Allentown, was held. On May 27 the Chancel Choir will render one of its fine musical services. Rev. Alfred N. Sayres preached morning and evening on April 22; the Moravian Trombone Choir played several carols in the evening service. The organizations of Salem Church contributed \$2,398.08 toward the Easter offering of \$5,000. The 35th Annual Convention of the W. M. S. of Lehigh Classis was held on April 25 with a large number in attendance. The Young Men's Class held its annual banquet on April 20. "The Forum" calls attention to the needs of Rev. J. Stule in Czechoslovakia and asks that the members of Salem send contributions to the "Messenger" toward the purchase of the much-needed car.

## NEW BOOKS

### The Prince and The Pig's Gate and Other Sermons in Story

by Robert H. Morris

Here is an altogether unique and delightful collection of Children's Story Sermons. They are told with a freshness and vitality which have already captivated those who have heard them delivered from Sunday to Sunday. The author has appropriately called them "Unsophisticated tales for children of all ages—up to ninety-nine."

The secret of their power and charm is that they deal with things most common in our daily life, and yet give to the commonest new purpose.

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An invaluable little volume for bed-time and those rainy Sunday afternoons.

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### The Scandal of the Cross

by Edwin McNeill Poteat

In addition to "Studies in the Death of Jesus," this volume includes Dr. Poteat's much-discussed essay on "Tolstoy; Religion Without Redemption," and the author also discusses the important distinction between Religion Without Redemption which "easily runs off into ethics," and Redemption Without Morals "illustrated in the anti-nomianism of the hyperevangelicals."

Dr. Poteat argues that the Christian estimate of the Cross has followed through centuries his own interpretation. It is right or it is wrong. The Cross must remain a stumbling-block, or be transfigured as the focal point of cosmic history, where God wrought the crowning revelation of His Holiness and His Love.

Price, \$2.00, Postpaid

### The Path to God

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## The Church Services

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Trinity Sunday, June 3, 1928.

Jesus Facing Betrayal and Death  
Mark 14:17-25, 32-36.

Golden Text: Not what I will, but what Thou wilt. Mark 14:36.

Lesson Outline: 1. The Cup of Blessing.  
2. The Cup of Suffering.

Our lesson takes us to two sacred places. We visit the upper room in Jerusalem and the garden of Gethsemane. Both are associated with precious events in the life of Jesus. They have become shrines for the spiritual pilgrimage of mankind. In that quiet chamber a cup of blessing awaits all whose souls are athirst. And in that little garden strength may be found to drink the cup of suffering.

I. The Cup of Blessing. On Thursday the disciples asked Jesus where He would keep the Passover, that they might prepare for it. But it appears that Jesus Himself had quietly made all needful preparation. Some unknown householder in Jerusalem, doubtless a friend of Jesus, expected Him in his guest chamber. This is manifest from the directions which the Lord gave to those who were sent to prepare the feast (Luke 22:8). Thus Jesus and the Twelve reclined at the table that evening, in a friend's house, to eat the paschal lamb in commemoration of the great national deliverance from Egypt.

But sin and treachery followed the Saviour even into this upper room. A jealous conflict arose among the disciples, and Jesus rose from His couch to give them an immortal object-lesson of humility (John 13:1-20). And when the meal had been resumed, the Master startled His



companions by charging one of them with treason. He knew the guilty secret of Judas. He could not speak His last words of ineffable love in an atmosphere poisoned by base disloyalty. The astonished disciples listened with amazement to their Master's charge. "Is it I?" they asked, Judas included. Two roads lay open before the traitor—the way of repentance and the path that leads to despair and death. He chose the latter. His hypocritical question marked the depth of his guilt and shame. Christ answered, "Thou hast said" (Matthew 26:25). And he went out immediately into the night.

After the departure of the traitor Jesus took bread and wine and made them the sacred symbols of a covenant of love. They represented His body and blood given without stint for the redemption of mankind. And their eating symbolized the spiritual union of these disciples with their Master in service and sacrifice. It was a beautiful parable, spoken and acted, of the deep things of the spirit.

The New Testament contains four accounts of the institution of the Lord's Supper. The earliest is given by Paul (I Corinthians 11:23-26), and the others are found in the Synoptists. The Gospel of John omits the Supper from its narrative, but it reports in great detail the incidents and discourses attending the last Passover. Often, in the past, men have interpreted the narrative of the Lord's Supper with blind literalness. They have perverted it unto an ecclesiastical rite producing magical effects. They have made this feast of love the occasion of bitter hate and controversy about theological matters that mean nothing to God or man. We observe this sacred feast in the Spirit of Christ and according to His original intention when we regard it as a sacrament, i. e., as the visible sign and symbol of spiritual grace and truth. In that upper room a yearning Saviour and loyal friends met in tender love. Our sacramental service is an everlasting memorial and a perpetual repetition of that spiritual fellowship.

It is impossible, perhaps, to analyse the precious contents of this cup of blessing. It symbolizes man's fellowship with God, and that is so intimate and personal that it cannot be put into precise words. But we may mention some aspects of the Lord's Supper that will help us to appreciate its spiritual significance.

First, it is a memorial. Like the Passover, the most solemn rite of the Old Testament, it commemorates a great deliverance. As Moses emancipated Israel from physical bondage so Jesus emancipated mankind from the slavery of sin. And when we meet around the sacramental table we perpetuate the memory of that great deliverance. We proclaim to an indifferent and unbelieving world our faith in the redemptive grace of God. But, unlike the Passover, the Lord's Supper commemorates a Saviour. The Great Deliverer Himself is central in our celebration. We proclaim our faith in a salvation that is inseparably associated with Jesus Christ. We do it in remembrance of Him.

That is the human side of the Lord's Supper. It is very precious, but it does not exhaust its spiritual fulness. It possesses also a divine aspect. These material elements, bread and wine, are most appropriate symbols of the spiritual grace that God gives to hungry souls and that men need for their spiritual health and strength. As bodily vigor comes from food, properly assimilated, so spiritual energy and moral strength come from God. As the body absorbs the material elements of bread and wine for its daily renewal so must the soul feed upon God, by faith, for its strengthening. We understand neither the one nor the other; neither the chemistry of food nor the chemistry of faith. Both are mysteries of life. But both are also facts of universal experience. Man lives not by bread alone. He

needs God. And God feeds the hungry soul with His grace and truth.

Finally, the Lord's Supper also has a fraternal and social significance. It is a visible demonstration of the communion of believers and of the fellowship of saints. In a world divided and distracted we gather around the sacramental table as one spiritual household, united in the bonds of a common faith and love. We know ourselves one with the saints of all the ages. As the strife of the disciples was hushed by the Master before they began their last meal at the Lord's table, so our selfish desires, our sordid ambitions, our passions and our bitterness should stand rebuked and abashed in the presence of Him who said "Whosoever will become great among you shall be your minister; and whosoever would be first among you shall be your servant."

II. **The Cup of Suffering.** After their last supper Jesus and His disciples lingered for some time in the upper room while the Master spoke His tender words of farewell. It was probably past midnight when they started for Gethsemane. Perhaps, like the upper room, this enclosed garden also belonged to some unknown friend, with whose permission Jesus had often sought its shelter and seclusion. It lay across the Kidron, on the slope of Mount Olivet. When Judas left the table to consummate his treason, the Master knew that the end was near. It was this conviction of the impending crisis that led Him to Gethsemane. He felt the inward need of prayerful communion with His Father before entering into the darkest hours of His career. And as we follow Christ into the garden, we see a soul well nigh overwhelmed by its burden.

Our deepest spiritual insight does not enable us to fathom fully the darkness of that hour or to comprehend adequately the bitterness of the cup from which Christ sought deliverance. Like the disciples, we can follow the Master only to the gate of His deepest personal experience, and even from the best of men He will be separated by a stone's cast.

But it seems clear from the gospel narrative that His suffering was physical and spiritual, and He recoiled from both. With all the sensitiveness of His sinless soul He shrank from the violence and anguish of death, and from the sin that was nailing Him to the cross. Was there no other way that led to the goal of His redemptive ministry? That was the burden of His thrice-repeated prayer.

If His agony brings the Master close to our common humanity, His victory seems to raise Him to a higher plane where He stands as our perfect exemplar. For in this darkest hour, as in all previous crises, Jesus again manifested His perfect oneness with the Father's will. He did not fling the bitter cup away. He drank it to the dregs. "He came down from heaven, not to do His own will, but the will of Him that sent Him" (John 6:38).

Our earthly life, too, has its dark hours. At any moment unseen hands may force bitter cups to our shrinking lips. Sooner or later the pathway of life will lead us into Gethsemane. There is no soul without its agony; and the greater the soul, the deeper the anguish. Poverty, sickness, sorrow, sin, bereavement, and death are messengers that lead us into the garden where Jesus learned obedience through suffering, and was made perfect (Hebrews 5: 7, 9).

Many roads lead into Gethsemane, but only three lead out of it. One leads to despair. It is taken by those who believe that the universe is a soulless machine. In their hours of anguish they cry out in impotent rage or in sullen despair, but never in child-like prayer. Another road leads to dumb resignation. It is trodden by men who believe that blind fate rules the destinies of men. They submit to an inscrutable will because there is no other

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alternative. They bear their cross because they must, but not in the triumphant assurance that from the cross men may mount a throne.

But there is another road out of Gethsemane. It is the path which Jesus has blazed for us. It leads to the victory of faith. As children of God, it is our privilege to leave our Gethsemane by this road. Like Jesus, we may pass from gloom and anguish into light and joy through filial trust and humble acquiescence in the Father's will. That is more, and vastly better, than mere resignation. It is the confident assurance that, in God's world, all things must work together for good to them that are intent solely and wholly upon doing His will.

Men cannot help us to find that path to peace and strength. The disciples slept while Jesus agonized. But, like the Master, we may go to God in prayer. In the supreme crises of life and in the hour of death the soul of each man must stand alone. Our nearest and dearest cannot help us then. But God is nearest when the hour is darkest and the cup most bitter. The soul that communes with God in its Gethsemane will be girded with strength to bear the cross and to drink the cup.

**CHRISTIAN ENDEAVOR TOPIC**

**By the Rev. Charles E. Schaeffer, D. D.**

**June 3rd—My Plans For a Profitable Summer. Mark 6:1-6.**

This is one of those topics which each one must work out for him or herself. At best we can only prove suggestive. The plans of one person for a profitable summer may not at all be the plans of another. Few folks know how to plan for and pass a profitable summer. The good, old summertime offers occasion and opportunity for many things, but there are too many people who seem to abuse these opportunities and turn the season into a period for the dissipation of their strength, and the spending of their money, all without any worth-while gains. The motive of spending the summer months is of quite as much importance as the method of it. Is the end enjoyment, self-improvement, or is it



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the preparation for larger service, or all of these combined? So often the summer vacation is devoted simply to the gratification of the lower nature only. It so frequently fails to minister to those higher and better things for which it offers such abundant opportunities.

#### City and Country

Usually city folks plan to spend a part of the summer in the country. They have been shut in between stone walls and offices during the greater part of the year and now their nature craves for an expression of that freedom which only the country can bestow. City folks never see anything or hear anything. Their vision extends only across the street. They have no far-off horizons, no broad outlook. They see no distant hills, no wide, extended plains, no pleasing landscapes. Neither do they hear anything. The turmoil and tumult of traffic, the indescribable din of noises dulls their ears. In the city one can hardly hear the voice of his friend as together you walk down a street. But in the country you get into those great silences where one hears many voices. Here one can listen to the stars, the music of the spheres, the song of birds, the babbling of brooks, the whisper of the trees. So it is that city folks have a longing to go to the country in order that they may see and hear what the city walls shut out from them.

Then the country folks should go to the city. They are out with nature all the time and they fail to understand the seething, throbbing life of the city. In the city they will find many things which they have never known existed and they will come to understand life better than if they remain secluded in their rural homes. Probably, however, country folks would do better if they would take their vacation in the city during the wintertime, for summer is the season when both urban and rural folks want to be out in the open country.

#### Return to Nature

A return to nature is always wholesome and profitable. Nature teaches us the great truths of life. It teaches us the value of reality. Everything in the world of nature is real, genuine, sincere. There are no fads and fancies in nature. There is no varnish and make-believe. Life in the city is too often artificial as well as superficial. It does one good, therefore, to get out into nature and come in contact with those elements that stand for and speak of reality. The spirit of honesty and sincerity penetrates the soul of him who goes out into nature and observes its stern reality and righteousness. Likewise nature teaches us the lesson of service. There nothing lives for itself alone. One kingdom loses itself in another. The flowers that bloom, the grass that velvets the earth, the birds that chant their matin lays, the stars that shine in the darkest night, all seem to say—"Not for ourselves alone." "The hand that made us is divine" and our mission is fulfilled in shining and singing and serving for others." Let the selfish, greedy, grasping man go out into the world of nature and there learn the great lesson of co-operative unselfish service.

Again, nature teaches us the great truth of growth, of development. "Consider the lilies, how they grow!" "The seed springs up and groweth, one knows not how." There is nothing static in nature. Its garments are never the same and its forms change constantly. Nature is never in a rut. It constantly renews itself. So the man or woman who lives in a treadmill, in a dull, daily monotony of duties, needs to get out into nature where this great truth of growth is everywhere proclaimed. There also one learns the lesson of the abounding life. Nothing is on a small or insignificant scale there. Life overflows, abounds. Our individual re-

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sources sometimes run low, but now, when we get in contact with these forces of the universe that represent abounding vitality, our own spirits are renewed and the channels of our life run full once more.

Now, there are three phases of life's development which we should plan for during the summer months.

First—physical. We need to renew our physical energies. Our nerves become jaded. Our physical life becomes exhausted. We need to renew this. Let us, however, not err by leading too strenuous a life during vacation, lest we come back more exhausted than when we went. Some indulge their appetites and waste their strength so that the summer profits them little by way of the building up of the body.

Second—mental. The idea of a vacation is not rest, but change. One does not need to put his mind on the shelf during this period. Indeed the mind ought to be kept as active as ever, consequently a profitable summer will look towards the improvement of the mind. Many opportunities are afforded to make this possible. One ought always to take a small library of well-selected books with him on a vacation. What splendid opportunities these summer days afford for wholesome, helpful reading! Plan your reading, select your books wisely. Probably you have a subject that you wish to study. Give yourself to it when there are no distracting forces. Again, travel as well as books will stimulate the mind. Many persons travel abroad or they go west or into new sec-



tions of the country and there, with eyes open and minds alert, they learn in a direct manner that which they could not get by indirection. Some young people plan to go to conferences and conventions scheduled during the summer months. These afford opportunity for social contacts, for fellowship, for training, for life service.

Third—spiritual. The spiritual must not be neglected. Sometimes folks imagine that during the vacation period they need not concern themselves about Church or stated periods of worship. This is a mistake. There are some others, however, who insist that they will never omit Church attendance no matter where their journeys lead them during these summer months. Sometimes, indeed, one's spiritual life during the vacation season expresses itself in somewhat different forms than it regularly does, but the development of the spiritual must not be neglected. It is always a tragedy when the physical or the mental interests of life submerge or crowd out the spiritual.

One should, therefore, plan the development of the full-orbed and well-rounded life. The summer days ought to bring us back to our regular tasks replenished in body, reinvigorated in mind, and renewed in spirit. If you can plan your summer along some of these suggested lines you will find it to be a profitable one for you.

## Woman's Missionary Society News

Miss Greta P. Hinkle, Editor

Interdenominational missionary groups in Philadelphia are anxious to know just how many Mexican Friendship Bags will go from this city and the surrounding territory. Reformed Church representatives will be glad to report a large number to be sent by our children, but there are no statistics available. Each congregation can help by sending to Mrs. H. B. Kerschner, 4948 Locust St., Philadelphia, Pa., the number of bags being prepared by its various organizations or individuals.

On Wednesday, April 25, at its annual spring meeting, the W. M. S. of Lehigh Classis entertained at supper about fifty Guild girls. Mrs. Claude Kleckner, newly elected secretary of the G. M. G., of this Classis, as toastmistress, introduced Mrs.

Wm. E. Hoy and Mrs. Wm. A. Reimert, who brought greetings. A Life Membership in the General Synodical W. M. S. was presented as a gift from the girls in Lehigh Classis to Mrs. W. F. Curtis, who served as Classical G. M. G. Secretary for 11 years. Mrs. Kleckner, in a brief talk, challenged the girls to increase effort and zeal during the coming year. The guest speaker of the evening was Miss Minerva Weil. Her message was inspiring and forceful. Rev. Mr. Kosman, pastor of Salem Church, at which the meeting was held, offered the opening prayer at this supper conference, and the Rev. John L. Guth, of Orefield, the closing.

The girls of Salem had decorated the social hall with the Guild colors and also those of the Reformed Church. The tables were decorated with flowers and potted plants. All in all the occasion was a most enjoyable and profitable one.

Hear Ye All Ye Wilson Delegates: Other leaders for this interdenominational conference of missions—in addition to Dr. Arbuckle—are Mrs. John Ferguson, Mrs. Silverthorn, Miss Josephine Schain, Miss Shipley, Miss Elsie Hall, Miss Martha Hartman, Miss Gilbert and Dr. Knist. There will be an international night and any girls who play an instrument will be asked to assist at this meeting. Bring them with you, girls—violins, flutes, cornets, harps, or whatever they are.

## SPIRITUAL CONFERENCE PROGRAM (Continued from Page 2)

"Speeding Up"—Rev. Edwin H. Romig, Philadelphia, Pa.

Friday, August 3

9.15. A. M. Bible Study—"The Problem of Suffering and the Book of Job." IV. "The Contribution of Philosophy, Science, and Religion Toward a Solution of the Problem."

Rev. Edward A. G. Hermann, Frederick, Md.  
Discussion.

10.15. A. M. "Marriage and the Future."  
Rev. Paul Stonesifer, Mt. Pleasant, Pa.  
Discussion.

Officers of the Conference: Wm. F. Kosman, Pres.; Paul R. Pontius, Vice-Pres.; Jacob B. Landis, Secy.; Edw. O. Keen, D. D., Treas.

# News of the Week

Mrs. H. W. Elson

Harry F. Guggenheim, President of the Daniel Guggenheim Fund for the Promotion of Aviation, has received the American Arbitration Association's gold medal for distinguished service in the promotion of commercial peace.

Columbia University and the Union Theological Seminary, which have been closely associated for nearly 40 years, have adopted a new agreement which interlocks the 2 institutions more closely than ever, it has been announced.

A law is being framed to effect a reform in Turkish names since the census experience reminded the Angora Government that registers of vital statistics, now kept in the Western style, are seriously hampered because Turks lack family names.

The busts of 5 Americans were unveiled May 10 in the Hall of Fame ceremonies at the Golden Stadium on the campus of New York University. The men honored were: Louis Agassiz, Rufus Choate, John Paul Jones, Samuel Finley, Breese Morse and John Greenleaf Whittier.

Lieutenant Royal V. Thomas, who had established a record for solo flying, when he stayed in the air 35 hours and 25 minutes, in an attempt to break the duration record, was instantly killed May 9, when his plane crashed during tests over the Teterboro, N. J., golf club. He had intended to start on a flight to Rome the latter part of the month.

Sir Austen Chamberlain, Secretary of State for Foreign Affairs, told the House of Commons in a speech he made May 10, that the British Government not only hopes that the Kellogg treaty for the outlawry of war will be concluded successfully, but it will be glad to do anything in its power to help obtain unity on the American proposal among the 6 nations.

One of Raphael's masterpieces, a "Madonna and Child," has been sold by its owner in London, Lady Desborough, for \$750,000.

The Japanese have won Tsinan from the Chinese in a week's fighting. The slaughter is believed to be great. The National-

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ists are considering asking the United States to mediate. They have charged that the Japanese attack is a Washington treaty violation, while Japan holds that drastic means had to be taken to uphold Tokio's dignity. The Nanking Nationalist Government has forwarded a note to the League of Nations presenting China's side of the Tsinan-fu incident of May 3.

Mrs. William T. Hobart, of the American Methodist Mission at Taian-fu, 30 miles south of Tsinan-fu, was killed on April 29 by a bullet fired through a small window in her bedroom from an opposite wall during fighting between the Nationalists and Northerners.

The 22nd Bach festival was opened at Bethlehem May 11 in the Packer Memorial Church at Lehigh University under the direction of Dr. J. Fred Wolle, who founded the choir in 1900.

The Gideon Society, which places Bibles in hotel rooms throughout the United States and Canada, has fallen behind the last 2 years on account of the rapidity of hotel construction. There are now 1,000,000 hotel rooms without Gideon Bibles.

The Finance Committee's recommendation to cut the present 13½% income tax on corporations down to 12% has been approved by the Senate by a vote of 40 to 34.

May 14 France paid tribute to the memory of its great national heroine, Jeanne d'Arc. The City of Paris was flagged with the Republican tri-color and the blue and white colors of the Maid of Orleans.

For the first time in the history of the Beaux Arts Salon, Paris, the gold medal which is offered as the first prize for sculpture, has been awarded to a foreigner. The medal was won by Andrew O'Connor, of Worcester, Mass., for his group, "Tristram and Isolde."

A gift of \$450,000 and a farm valued at about \$60,000 was given to Northampton, Mass., by Mrs. Fannie B. Look, of Los Angeles, for the establishment of a park in memory of her husband, who was President of the Prophylactic Brush Company.

Phillips Andover Academy celebrated its 150th anniversary May 18 and 19. Many prominent speakers were listed by the anniversary committee for the occasion. Among them President Coolidge and the Presidents of the various Universities and Colleges.

Although he carries a blanket public liability aviation insurance policy for \$100,000 on any aircraft he may be flying, Colonel Charles A. Lindbergh has not presented a single claim for damages in the thousands of miles he has flown since he piloted the Spirit of St. Louis from New York to Paris.

Plans are practically completed for be-



ginning the largest project at Panama since the Canal was built. Work will start on July 1 on the \$12,000,000 dam across the upper Chagres River at Alajuela. The dam will increase the storage of water for operation of the locks during extreme and extended dry seasons.

Thomas A. Edison formally received the gold medal for distinctive achievement in science, awarded to him by the Society of Arts and Sciences, at a dinner on May 24 at the Astor Hotel, New York.

A second session of the Institute of Public Affairs at the University of Virginia, which was hailed at its opening last year as a new development in the intellectual life of the South, will be held this summer from Aug. 6 to 18, according to announcement recently made by the Director of the Institute.

The 10th anniversary of the establishment of the first air mail line in the United States was observed May 15. The first line operated only between New York and Washington. Airplanes now carry mail between 31 of our States with a flying schedule of more than 8,000,000 miles a year. By the end of the year it is thought that nearly every State in the Union will have delivery of mail by airplane.

The reclamation bureau as part of the Department of the Interior was established in 1902. Since then the Bureau has made 3,300,000 arid acres fertile.

The total number of Bibles or parts of the Bible issued by the American Bible Society in 1927 was 10,034,797, published in 166 different languages and dialects.

Total expenditures and investments in Palestine by the World Zionist Organization in the 9 years ended last September since British occupation amount to \$20,000,000, according to the Treasurer's report, made public recently. The United States contributed more than 70% of the \$20,000,000.

Announcement has been made by Edwin R. Embree, President of the Julius Rosenwald Fund, that an additional \$2,000,000 has been given by Mr. Rosenwald to the fund, which Mr. Rosenwald, of Chicago, has said is "for the welfare of mankind." This brings the capital assets of the fund to more than \$20,000,000.

Without debate or roll call the Senate has passed a bill to pay Mrs. Woodrow Wilson a \$5,000 annual pension. The measure is similar to one passed some years ago for Mrs. Theodore Roosevelt.

Meteorological officials of 16 nations, including the United States, met in Paris May 14 to remove, if possible, the gamble with weather conditions, which now confront every transatlantic flier. They want ships to give data. Regular reports from every vessel to central offices in Europe is the plan suggested.

Appointment by President Coolidge of 8 Americans and 7 foreigners as representatives of the United States on permanent international commissions set up under the Bryan conciliation treaties has been announced by the State Department.

## SUGGESTED LITERATURE FOR THE CHURCH VACATION SCHOOL 1928

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PRIMARY—"Learning God's Way"— <i>Dudley</i> .....	1.75
JUNIOR—"The Child in His World"— <i>Faris</i> .....	1.25
INTERMEDIATE—"Christian Life and Conduct"— <i>Hunting</i> .....	.90

#### OR

KINDERGARTEN—"Religion in the Kindergarten"— <i>Rhodes</i> .....	1.75
PRIMARY—"A First Primary Course for the Vacation Church School"— <i>McDouell</i> .....	.95
JUNIOR—"Knights of Service Program Guide"— <i>Hawthorne</i> .....	.85
"Knights of Service Stories"— <i>Bradshaw</i> .....	.85
INTERMEDIATE—"The Pioneer Way of Living"— <i>Boorman &amp; Bigelow</i> .....	.50

### PUPIL-CENTERED LITERATURE

#### Departmental Programs

KINDERGARTEN—"Suggestions for Teachers of the Kindergarten in the Daily Vacation Bible School"— <i>Dudley</i> .....	\$0.50
PRIMARY—"Building for Tomorrow"— <i>Hutton, Teacher's Manual</i> .....	.75
JUNIOR—"Child-Life and Religious Growth"— <i>Bonser, Teacher's Manual</i> .....	.75
INTERMEDIATE—"Right Living"— <i>Neuberg, Series II, Teacher's Manual Text Book</i> .....	.75

#### OR

KINDERGARTEN—"Kindergarten Course"— <i>Moody</i> .....	.85
PRIMARY—"Vacation Church School"— <i>Taylor</i> .....	1.50
JUNIOR—"Learning to Live"— <i>Hawthorne, Teacher's Manual</i> .....	1.00
INTERMEDIATE—"The Kingdom of Love"— <i>Carrier</i> .....	2.00

### SUPPLEMENTARY MATERIAL

"Children's Story Garden"— <i>Compilation (Stories)</i> .....	\$1.50
"A Course for Beginners in Religious Education"— <i>Rankin (Programs)</i> .....	1.50
"The Primary School"— <i>Moore (Methods)</i> .....	2.00
"Creative Teaching"— <i>Suter (Methods)</i> .....	1.25
"Group Leaders and Boy Character"— <i>Gregg (Methods)</i> .....	1.50
"The Winston Readers"— <i>(Stories)</i> (5 Grades).....1st, .56; 2nd, .62; 3rd, .66; 4th, .74; 5th,	.80
"The Bible Story Book"— <i>Fryer (Stories)</i> .....	2.00
"The Garden of Eden"— <i>Hodges (Old Testament Stories)</i> .....	2.50
"When the King Came"— <i>Hodges (New Testament Stories)</i> .....	2.50
"Handbook of Games and Programs"— <i>Laporte</i> .....	.80
"The Book of Games"— <i>Forbush and Allen</i> .....	2.00
"The Missionary Education of Beginners"— <i>Moore (Methods)</i> .....	1.00
"The Missionary Education of Primary Children"— <i>Stooker (Methods)</i> .....	1.00
"The Missionary Education of Juniors"— <i>Hutton (Methods)</i> .....	1.00
"The Missionary Education of Intermediates"— <i>Kerschner (Methods)</i> .....	1.00
"Home Handcraft for Boys"— <i>Hall (Illustrations)</i> .....	2.00
"Church and Sunday School Handcraft"— <i>Hall (Illustrations)</i> .....	2.00
"Craft Work Manual"— <i>Arnold (Illustrations)</i> .....	1.00
"Beginners' and Primary Songs"— <i>Heidelberg Press</i> .....	.35
"Songs for Little People"— <i>Danielson &amp; Conant</i> .....	1.25
"Hymnal for American Youth"— <i>Smith</i> .....	1.00
"Music Manual for Vacation and Weekday Schools"— <i>Hazzard</i> .....	1.50
"Supervising the Vacation Church School"— <i>Peters (Methods and Programs)</i> ..	.75
"The Vacation Church School"— <i>Armentrout (Methods)</i> .....	1.50
STANDARD ENROLLMENT CARDS (per Hundred).....	.60

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## OBITUARY

### NANCY S. CLARK

Mrs. Nancy S. C., widow of Thomas J. Clark, died at the Hahnemann Hospital, Philadelphia, April 4, after an operation had been performed for relief from an acute attack of gall stones, from which she had greatly suffered.

Mrs. Clark was a daughter of George and Philothea (Dean) McCulloch, born March 11, 1867, at McCulloch Mills, Juniata County, Pa. She attended the public schools of her native community, the Millersville State Normal School, and Dickinson Seminary at Williamsport, Pa. For a time she taught in the public schools at

Newport. In 1893 she was married to Thomas J. Clark at Newport, Pa., where they lived until 1911, when they removed to Norristown, whence in 1917 they removed to Philadelphia, where she lived until her death. Mrs. Clark, with her husband, was a member of the Reformed Church at Newport, Reformed Church of the Ascension at Norristown, and the First Church, of Philadelphia, during the time of their residence in these places respectively. She is survived by two sons: Richard Dean Clark, Bloomfield, N. J., and Raymond M. Clark, of Lansdowne, Pa., also two brothers and three sisters.

Services were held at the Bair funeral parlors in Philadelphia, Friday afternoon, April 6, conducted by Rev. H. B. Kerschner, pastor of the First Church, and in the Reformed Church at Newport the following day with the pastor, Rev. U. O. H. Kerschner, officiating.

Mrs. Clark was a devout Christian whose religion was a source of joy to her and a bond of sympathy with those who suffered, to many of whom she was a friend in time of need. She had a large circle of friends, to whom by her kindness and service she endeared herself, who will continue to cherish her memory.